THE

FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XVI.

BOSTON:
PRINTED BY HUGH H. TUTTLE.
1857.

TO
THE MEMORY
OF
HENRY PRICE, Esq.
THE
First Grand Master of the Grand Lodge of Massachusetts,
CHARTERED BY
LORD MONTACUTE,
GRAND MASTER
OF
The Grand Lodge of England,
ON THE
30th day of April, A. D. 1733, A. L. 5733:
A DISTINGUISHED BROTHER
WHO
LAID THE FOUNDATION
OF
Freemasonry on this Western Continent,
AND
WHOSE CHARACTER WITH SUCH FIDELITY IS DESCRIBED
AS THE
"Fine old English Gentleman,"
IN
OUR BOOK OF CONSTITUTIONS:
THIS VOLUME
IS
AFFECTIONATELY AND RESPECTFULLY
DEDICATED.

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Vol. XVI.] BOSTON, NOVEMBER 1, 1856. [No. 1.

INTRODUCTION TO VOLUME XVI.

With the present number commences the 16th volume of this Magazine. On an occasion like this, we may perhaps be pardoned for saying, that in looking back over the years that have past, we find little cause for regret in the result of our labors.

That we have felt, with others, the hopes, and fears, and anxieties, consequent upon the successful establishment of any cherished idea, we do not pretend to deny; but we have arrived at a period in the history of this Magazine, when the increased and increasing approbation and encouragement of the Fraternity throughout this country and elsewhere, is sufficient to dispel all anxiety as to its future welfare, and afford us the gratifying evidence that our "work is approved."

We look back over fifteen years of intellectual labor—of constant, unremitting thought—and we realize how much, and yet how little, has been surveyed of that vast field of Masonic Literature in which we have been engaged. That we have not been unmindful of our high trust—that we have endeavored constantly to place before our readers the great principles upon which our Institution is founded—fifteen volumes fully attest. And yet, with the aid of Divine Providence, much remains to be done!

The position of our Order before the world is such as no other human Institution ever attained. The living principle inherent in its nature, has preserved and strengthened it through the ages,—and though cities have been built and swept again into oblivion,—though nations have risen and passed from the field of history, leaving behind them no record of their names, acts or customs, our Institution has stood and still stands an embodyment of sublimity. Though it has been shaken by earthquakes and storms—though many and severe the trials through which it has been called to pass—it still lives, strong in the strength of purity, and quick with the vitality of a vigorous manhood. Through the vista of past ages we may trace its workings,—in secret and in silence performing its offices of love and charity,—embracing in its fraternal arms the highest and the lowest, and uniting men of different nations and creeds.

All this is gratifying to the pride and encouraging to the heart of the true Mason ; and it should stimulate us all to *watchfulness*, that as our beloved Institution, thus marches triumphantly onward in the fulfilment of its great mission—the spread of the cement of Brotherly Love and the completion of the world-wide Temple of Charity—we do not stay its progress, or divert its course from the " true paths," by a removal of any of those Landmarks, which, through a long series of ages, have conducted it in safety. In times of prosperity, like the present, it becomes all to *watch*—lest lulled by apparent security, we allow the enemy to rise up in our midst, sowing the seeds of dissension and engendering strife, where all should be peace and harmony and fraternal love. The oft repeated truth cannot be too firmly impressed on our minds, that " in the character of its members, lies the safety and permanency of onr Institution."

During the past year we have visited the home of the infancy and youth and manhood of Masonry. We were privileged to linger in ancient halls consecrated to its mysteries, and to follow its foot-prints through successive ages,—contrasting the darkness of the past with the brilliancy of the present, and realizing the beauties that have opened before it, and the glories that have attended its progress. We have been warmly and fraternally greeted by Brethren of other lands, whose kindness will long dwell in our heart, fresh and vigorous as the living acacia, stimulating us to renewed exertions to merit their continued confidence and friendship.

We look forward confidently and cheerfully to the labors of another year. The promises of the past have been amply fulfilled. The condition of our Institution was never more prosperous. What is to follow, we know not. But the prophetic symbols of the age prefigure glorious results, and the evidence is continually increasing, that the great ingathering into the wide-spread arms of the Masonic Faith is going on, whose ultimate conclusion will be found only in the uprising of Him " whose fan is in his hand," and " who will thoroughly purge his floor, and gather his *wheat* into the garner."

Boston, November, 1856.

DISTRICT DEPUTY GRAND MASTERS.

"The system of District Deputy Grand Masters obtains here, (Massachusetts,) there being ten, besides two Special Deputies for Nantucket and Provincetown. Of these, only *four* made reports during the year, *and this appears to be about a fair average of the manner in which the duties of such officers are performed in all the jurisdictions where they exist.*"

The above is from the report of the committee of correspondence in the Grand Lodge of California, presented at the late annual communication of that Grand Body ; and is predicated on the address of the Grand Master of the Grand Lodge of this Commonwealth, December, 1855. The remark that but *four* reports were, in that year, received from the District Deputy Grand Masters, is certainly warranted by the terms of the address, and yet it does not present the fact as it actually stood. It might have failed to do so, had the precise words of the address been given, namely, " I have received *written* reports from only *four* of the ten District Deputy Grand Masters." The reports referred to by the Grand Master were *special* and *detailed* reports, which he had, the year previous, requested the Deputies to make for his personal use, that he might thereby be enabled to lay before the Grand Lodge in his annual communication, more precise and particular information than he could otherwise do. Four only of the Deputies had complied with this request, in season for his purpose. It was this omission to which he referred, and intended to reprove. The usual reports and returns had, however, been made by *all* the Deputies before the address was delivered. But these did not give the details he wanted and had asked for.

The system of employing District Deputy Grand Masters, annually to visit and exercise a supervisory care over the Lodges within their respective districts, has been in operation in this State for more than half a century, and with the most entire success. That it has not succeeded in other jurisdictions must, we think, be owing to some defect in the management, and not to any want of efficiency in the system itself. A brief explanation of its operations, as it exists in this State, may not, therefore, be unacceptable to our Brethren in other sections of the country, where the plan has been tried, and, from some cause, failed to give satisfaction.

The State, or jurisdiction, is divided into ten Districts, each comprising a specific number of contiguous Lodges ; care being taken that they are not so distant from each other as to render it inconvenient for the Deputy of the district to visit, or communicate with them, at short notice, and as occasion may require. It is desirable, though not always practicable, that a single District should not cover an area of more than twenty or twenty-five miles square. In this case, the Deputy, being located near the centre of it, is enabled to visit any Lodge under his charge, without being absent from his home over night; and the Lodge, on the other hand, can communicate with him on any emergency, without inconvenient delay or loss of time. His office is in some respects analogous to that of the Provincial Grand Master under the Grand Lodge of England, (from which it originated,) though, the same necessities not existing, his powers are less general in their character and more restricted in their application. As, for example, he is not empowered to organize, as under the English system, a permanent Provincial or Deputy Grand Lodge for his District, though he may temporarily form such a Body, whenever his official duties require it; as in the Dedication of Masonic Halls, Consecration of Lodges, the laying of Corner Stones, or in making his annual official visits to the Lodges under his charge. In the first three cases, he acts under the special commission of, and in them all represents, the Grand Master. The latter duty he is to perform once at least, in every year, and as much oftener as the interest of the Grand Lodge, or the necessities of the Lodges in his District, may require. In his annual visits, his more particular duties are to examine the by-laws of the Lodges, and ascertain that no alterations have been made, during the year, or new provisions introduced, which are inconsistent with the regulations of the Grand Lodge; to inspect the records and see that they are properly and legibly kept; to note that the Charters are carefully preserved; and to witness an exemplification of the work, and to point out and correct such deviations as he may detect. It is also a part of his duty on these occasions, to give such advice and counsel as he may think will be useful to the Lodges; to communicate such information as may be serviceable to the Brethren; and also to hear and adjust any difficulties or misunderstandings which may unhappily exist among them. The annual visits being made at the close of the Masonic year, he receives the returns of the work of the Lodges for the past season, compares them with the record, and if found to be correct, receives and receipts for the dues to the Grand Lodge. It is also a part of his duty to communicate to the Lodges any documents which may be sent to him by order of the Grand Lodge or Grand Master for the purpose; to see that they are supplied with such Diplomas for their initiates as they may be entitled to; to grant Dispensations for public processions, and for conferring degrees out of the Constitutional time, whenever in his opinion the emergency of the case is such as to warrant the indulgence; to inquire into the necessity for, and approve, or otherwise, all petitions for new Lodges, or the removal of old ones, within his District; and, finally, to do and perform all such matters and things as may be required of him by the Grand Lodge or Grand Master. Such, very briefly, are the official relations which he sustains to the Lodges within his District.

His accountabilities are such as naturally grow out of the foregoing duties. He is annually appointed and commissioned by the Grand Master, and is ex-officio a member of the Grand Lodge. He is required to attend at the annual communication of the Body, and to make returns of his doings, and to pay over such sums of money as he may have received from his Lodges, during the past year,—after deducting the expenses actually incurred in the performance of his duties. No compensation for time is either allowed or expected. On receiving his commission, (the form of which is in the Trestle-Board,) he is furnished with the regalia of a Grand Officer, a suitably prepared record-book, and the necessary blanks. Within his District he is received and respected as the representative of the Grand Master, and in the Grand Lodge and elsewhere he takes rank as a Grand Officer. The position is one of great responsibility and labor. It is also one of honor; and he who discharges its duties faithfully, is deservedly entitled to the highest respect and consideration of his Brethren. And it affords us great satisfaction to be able to say, that since the revival of the Order in this Commonwealth, after the decadence of antimasonry—covering a period of twenty years—we have no recollection of a single instance where a Deputy has failed to visit the Lodges in his District at least once in any given year, or to make his annual returns to the Grand Lodge. Such a failure would be sufficient cause for removal from office.

Such is "the system of District Deputy Grand Masters" as it exists in Massachusetts. It has here been in successful operation for more than a half century, and is undeniably one of the most efficient elements in the administration of the government of the jurisdiction. It has received the sanction of long experience; and its wisdom has been demonstrated by its efficiency. It could not be dispensed with, for its place could not be supplied by any other known principle of Masonic polity. If it has failed of success in other jurisdictions where it has been tried, the cause of failure is to be sought for elsewhere than in the system itself. All laws are either inefficient, or mischievous, in the hands of those who have neither the capacity to comprehend, nor the energy to administer them. By such, any scheme of government, however wise, may be turned into foolishness. We do not assume too much in saying, that there is no Grand Lodge Jurisdiction, either in this country or in Europe, where the Masonic government is more equitably, uniformly, and successfully administered than in Massachusetts. There may be, and doubtless there are, other jurisdictions where the machinery of government operates as smoothly and harmoniously; where the Lodges and Brethren are as contented and happy, and where the great purposes of the Institution are as well developed and ardently cherished; but there are none which, in either of these respects, may claim a superiority. And this result is mainly, if not entirely, referable to the simplicity of its administrative policy, and the quiet efficiency with which it is carried out in its practical workings, through the powerful agency and co-operation of the District system. Without this agency such a result could be produced, if at all, only at great expense, labor, and personal inconvenience to the executive officers. Indeed it may be safely assumed that the same favorable results could be attained by no other means; for no other scheme can be devised by which the authority of the parent Body can be kept so constantly, intimately, and agreeably, in the presence of its subordinates. Through its Deputies the Grand Lodge is daily moving about among the Lodges, as the parent in his family, encouraging by its presence, aiding and correcting by its counsels, soothing by "words spoken in season," and spreading by its almost unfelt influence, the healthy tone of subordination, and consequent prosperity. It is not the actual presence of the Deputy of the District in the Lodge, that produces this result; but his near proximity to it, and the realizing sense that through him, the counsel, and if need be, the authority, of the parent Body, is always, and without inconvenience or delay, available. The importance of this fact cannot be over-estimated. More, much more than a moiety of all the difficulties and irregularities which have caused so much disturbance and contention in some of the Masonic jurisdictions of this country, could have been settled and quieted, by a soothing word, "spoken in season" by an officer present, clothed with authority from the supreme head. Under the District system, if properly organized, such an officer is always at the call of the Lodge or its Master.

But we have probably said enough to illustrate the character of the system and its great practical advantages; and in conclusion, we repeat, that if it has failed of success in other jurisdictions, as we are told that it has, the cause of failure may probably be found, not in any defects of the system, but in the inefficiency of its management. If the Deputies are incompetent, or neglect their duties, the purposes of their appointment are of course defeated, or converted into sources of dissatisfaction. So also, if the Lodges withhold the respect and confidence due to them as officers of the Grand Lodge. But where the power is properly exercised, and the duties faithfully performed, there will rarely be occasion to complain of any want of energy in the system. On the contrary, it will be found to be productive of the most favorable results.

JOHN JAMES LORING.

John James Loring was born in Boston on the 23d of September, 1789, and died at Kingston, Mass. on the 6th of October, 1856, aged 67 years. He received his education in the common Schools of his native city, and at an early age was apprenticed to the mercantile profession. On attaining to his majority, he commenced business as a merchant; but not meeting with success, he accepted an appointment as clerk in the United States Loan Office, which place he continued to fill, with marked ability, until the office was abolished; when he was transferred to the Pension Office. On the removal of the business of this office to Washington, he was appointed Cashier of the South Bank, in Boston; which appointment he held until the Bank was broken up. He was then appointed Cashier of the North Bank. Here he continued until the year 1850, when, on account of ill-health, he resigned and went to Europe. After his return he did not engage in any active pursuits, but lived in comparative retirement. In his business relations he was eminently skilful, scrupulously honest, and rigidly exact. As a Bank officer, he enjoyed the highest respect and confidence of the business community, and the love of his associates.

But it is more particularly of his character and relations as a Mason, that we design here to speak. He was initiated in St. Andrew's Lodge, Boston, March, 1811, and in June following was made a Master Mason. In November of the same year, he was admitted a member, and immediately after elected Secretary of the Lodge; which office he held until November, 1815, when he was elected Senior Warden. In November, 1817, he was elected Master—served one year, and declined a re-election. In 1820, he was made Treasurer of the Lodge; in which office he continued for *thirty consecutive years*, discharging its responsible duties with great punctuality and faithfulness. It was our happiness to have been associated with him as a member and officer of the Lodge, during nearly the whole of this long period, and we have no recollection that a negative vote was ever cast against him when a candidate for re-election. Such was the confidence his Brethren reposed in his integrity, and such their love for him as a kind Brother and faithful officer.

In Dec. 1824, our Brother was appointed by the M. W. John Abbot, Corresponding Secretary of the Grand Lodge of the Commonwealth; which office he held until Dec. 1827, when he was elected to the more responsible place of Grand Treasurer. In this capacity he continued to serve the Grand Lodge until Dec. 1848—*a period of twentyone years*—when, to the regret of his Brethren, he resigned. He was then by a unanimous vote, elected Senior Grand Warden. This office he held but one year, though strongly urged by his Brethren to accept a reappointment, or to allow them to place him in the Chair of the Grand Lodge. He declined both,—partly on account of ill-health, and partly from a timid distrust of his ability to discharge the important duties of the office to his own satisfaction, or to the advantage of the Institution. We say timid distrust, for his long experience and thorough acquaintance with the business of the Grand Lodge, and his general attainments as a Mason, eminently fitted him for the place.

During the long period our Brother was holding the office of Grand Treasurer, he was also Treasurer of the Board of Trustees of the Grand Charity Fund,—a permanent Charity, in the careful preservation and prosperity of which he always manifested a deep solicitude; and it was a source of high satisfaction to him in the decline of life, that he had been permitted to witness the realization of his fondest hopes in its increase and secure establishment. He was also one of the original Trustees of the Masonic Temple, of which Board he continued a member until his death.

He was initiated into Royal Arch Masonry in St. Andrew's Chapter, Boston, in the year 1812, and was soon after admitted to membership. Having filled many of the subordinate offices in the Chapter, he was elected High Priest in 1826, and held the office one year, and in 1827 he was elected Treasurer, which office he held for twenty years. In 1814 he was elected Grand Secretary of the Grand Chapter of the State, and continued in that office until 1824. In 1824 and 1825 he held the office of Grand Scribe, but declined to allow his name to be used for any higher place.

In 1815, he was admitted to the Orders of Knighthood, in the Boston Encampment; a body to which he was ever warmly attached, and in which, surrounded by early and dear friends, he spent many of the most happy years of his Masonic life. He was nine years its Recorder, and presided as its Grand Commander in the years 1826—7. In 1848, he united with several of his Companions, in forming the De Molay Encampment in Boston, of which he was elected the first Generalissimo. In 1816, he was the Recorder of the General Grand Encampment of the United States, and subsequently filled the office of Gen. G. Capt. General.

He was also a Member of the Boston Council of Royal and Select Masters, and of the Boston Grand Lodge of Perfection.

In fine, wherever there were active Masonic duties to be performed, there has our Brother left the evidences of his presence and his labors. With characteristic punctuality, he was always among the first at our meetings, the readiest to work, and the last to leave. In the "dark day" of Masonry he was one among the truest, the most steadfast, and reliable.

His services, his counsel, and his means were ever at the command of his Brethren, when needed for the protection or the support of the Institution. He was a Brother in whom there was no guile. With a heart overflowing with human kindness, his hand was ever ready for the relief of human suffering. *No poor Brother ever turned from him with a sad countenance or a heavy heart.*

But he is gone! The places which once knew him shall know him no more forever! Alas! what is human life but a vapor, that soon dissolves in air!—" a transitory ray upon the bosom of a summer's cloud—fleeting as the meteor of evening, evanescent as the dew of the morning!" What, in the retrospect, are "three score years and ten!" Are they not as yesterday, and as a watch of the night? Time is on the wing. Our years come and go in quick succession. Each has its fixed limits—each is distinguished by its peculiar events. Man fulfils the mission of his appointed day, and then is gone forever. Friend after friend departs—link after link in the chain of our Brotherhood is dissolved—may we not hope, only to be hereafter renewed "in undecaying strength and immortal beauty?" Our Brother is gone! We who have been permitted to survive him, reverently and submissively bow to that decree of Almighty God which has released him from the pains of his enfeebled body, and called him, as we trust, to the rewards of the faithful. He has pierced the veil which separates us from the Spirit World, has passed beyond the boundary of mortal things, and entered upon that state of being, which, to us, is "the unsolved mystery of death!"

His body was brought to the city on the morning of the 8th of October, and immediately taken to the church of the Messiah. At three o'clock in the afternoon, the beautiful and impressive funeral service of the Episcopal church was read, (in the absence of the Rector, the Rev. Dr. Randall,) by the Rev. Dr. Wells, assisted by the Rev. Dr. Eaton, and Rev. Messrs. Lambert and Burrill,—all of the Episcopal Church, and active members of the Masonic Fraternity. A large assembly of the Brethren were present, wearing an appropriate Badge, but without other regalia. Among the bodies represented, were the Grand Lodge, St. Andrew's Lodge, St. Andrew's R. A. Chapter, and the De Molay Encampment, of all of which the deceased was a member. After the services at the church, which were eminently solemn and impressive, the body was conveyed to the Granary Burial Ground in Tremont street. On arriving at the grave, and before the remains were deposited, portions of the Masonic burial service were read by the Rev. Brothers Wells and Lambert. The body was then consigned to its final resting place,—the sprig of acacia was deposited,—and the "mourners went about the streets." "As the waters fail from the sea, and the flood decayeth and dryeth up, so man lyeth down, and riseth not up till the heavens shall be no more !"

In the evening, the Grand Encampment of the State being in session for the transaction of its annual business, Dr. Lewis, the M. W. Grand Master of the Grand Lodge, at the conclusion of an exemplification of the solemn rites of the Templar's degree, rose and addressed the Sir Knights present in the following touchingly beautiful and eloquent terms :—

This day we have been with the dead, and committed one of our numbers to the silent tomb.

Let us pause after our solemn ceremonies, *symbolical* of death and its contingencies, to dwell on the stern and awful *reality* which has been recently brought before us. The lessons here taught, the doctrines here enforced, whether of life, death or immortality, are now for our friend, no longer to be taught or enforced, for probation's hour has passed with him. He has gone, and the realities of another and, we humbly trust, a better world, are now to him unfolded and enjoyed. JOHN J. LORING is gone—forever! How many the hearts that will be lacerated! how many those who will feel that a golden link in friendship's chain is broken —can be told but by the enumeration of all who have known him; who have known his warm social heart, his friendship, his honesty, his truth,—those only who can recur to the olden time, to those whiter hours of life, when life was younger. Especially to the older members of the Boston Encampment, will visions of the happy by-gones rise up—alas! never more to greet them again!—to them

> Of joys departed never to return,
> How mournful the remembrance!

But to life's pilgrimage there must be an end,—sooner or later it must be accomplished,—and may we all, when as poor weary travellers we seek our last asylum, from our Great Commander receive the remission which shall ensure us rest everlasting,—rest from this world's weary travel,—rest from its continued warfare, and rest from that penance exacted of all our fallen race.

Whether in the Grand Encampment of Massachusetts and Rhode Island; or where the Sir Knights of the Boston and De Molay Encampments are met together, it is appropriate to speak of our buried friend and fellow soldier. Of these institutions he had been a member, and to them his memory peculiarly belongs.

He received the Degrees in the Boston Encampment May 24, 1815—41 years since,—was nine years Recorder—Grand Commander in 1826—7, and Grand Master of the Gread Encampment; and always a regular and constant attendant at the meetings. When our now flourishing sister Encampment was organized, he took a deep interest in its success, though only for a brief period was he able to lend it his influence or attendance. But in the hey-day of life, when social enjoyments were most relished, and friends most prized, he found them in the Encampment,—in that Institution whose boast will ever be that in the "dark hour" *there* was kept alive Freemasonry. For this the Boston Encampment will ever stand preeminent and conspicuous, "primus inter primos."

John J. Loring was a man of many excellencies. He loved his friend with devotion, and never deserted him. He was kind and generous,—of a warm heart, endowed richly with the keenest susceptibilities for the highest friendships. Every act of his Masonic life was predicated on the loftiest principle. He and meanness were antipodes. They never shook hands or ever met together. In pecuniary transactions, in his commercial dealings, he was almost morbidly just, nervously accurate, and painfully exact. His mind was peculiarly constituted; for with his love and strong interest in social actions, he was always anticipating evil—took a dark view of both present and future—in his sunshine, would talk of darkness, would turn rather to the gloom of night than to the brilliancy of day; and when all was well, would forbode a change. When alone and isolated, this harrowed his joys, and circumscribed his happiness. But with *us*, he could rapidly shake off this incubus, and pass to the transition of enjoyment. Masonry was the Institution for him, and he for the Institution. It filled up what otherwise for him would have been a long dreary blank. It was the resort of fraternal love and peace and joy, where possessing and possessed, kindest friends and dearest Brothers, mingled into bliss. Outside of his family circle, all else of attachment was confined to his Masonic Brethren. With them, he almost lived, moved and had his being; and they all in return, gave him their hearts to their very center. He was loved by all, and by all was greeted with affection. Still he was not a man of words, or of ardent professions. His soul was in his face, in his manners, in his grasp. It radiated good will and attachment, which bound him, while living, to his Brothers; and now dead, will sacredly embalm his memory. I dare not trust myself to speak of my personal loss. Hand in hand we have been together for more than a third of my life, and he whitened that period of my existence; but thank God, his departure has not left my heart desolate. There are still a few of my older Brothers spared, and I trust many of the younger, on whom I can recline with confidence, with whom to share the burdens of a downward career.

He is forever lost to our sight; but such a one cannot be to *our* memories. To his *body* an eternal farewell! but from his *spirit* we cannot part. His memory is not traced on a cold surface.

> "For we've a page more glowing and more bright,
> On which our friendship, and our love to write,—
> That these may never from the soul depart,
> We trust them to the *memory of the heart*.
> *There* is no dimming—no effacement *here*;
> Each new pulsation keeps the record clear;
> Warm golden letters all the tablet fill,
> Nor lose their lustre till *our* hearts are still."

The M. W. Brother concluded his remarks by offering the following Resolutions :—

Resolved, That with no ordinary emotion we are forever parted by death, which alone could divide us, from our dearly beloved Br. Sir Knight JOHN J. LORING.

Resolved, That by this bereavement, the Order have lost one of their oldest, most devoted, and best members,—one, whom they ever honored and cherished for his goodness of heart, social excellence, and strict conscientiousness; and one, of whom they will even retain the memory, so long as a just and upright Mason shall be respected.

Resolved, That with his family we deeply sympathize, and with them mingle our sorrows—but rejoicing as those not without hope, that being released from this life's sufferings, he has but passed on to a more happy existence beyond the grave.

The resolutions were adopted and ordered to be spread upon the record, and a copy forwarded to the family of the deceased.

MONITOR LODGE.—DEDICATION.

Monitor Lodge, located in the pleasant village of Waltham, having recently fitted up, at considerable expense, a neat and commodious Hall, having convenient outer-rooms, and all the necessary fixtures and furnishings required for the proper working of the degrees, presented it to the Grand Lodge for dedication, in accordance with ancient custom, to the purposes of Masonry. The M. W. Grand Master, not being able to attend in person, and his Deputy being absent, commissioned the R. W. Brother John T. Heard, Esq., Senior Grand Warden, to attend with the Grand Officers for the purpose of performing that interesting and time-honored ceremony, on the evening of the 6th October last. The Dedication was public, and the services took place in the presence of a large number of ladies, and other invited guests. That they were well performed, none need be assured, who are acquainted with the precise and skilful manner in which all his Masonic duties are performed by the accomplished Brother and excellent officer who presided on the occasion. At the close of the services, Brother Heard addressed the members of the Lodge in the following earnest and appropriate terms :—

Worshipful Master, Officers and Members of Monitor Lodge :—

It is much regretted that the ceremonies of this evening could not have been conducted by the Grand Lodge in *ample form*, as then we should have been cheered by the presence of our esteemed Most Worshipful Grand Master, and have received from his eloquent lips instruction befitting the occasion. Owing to his absence, this grand body have been compelled to assemble in *form* only, and under the direction of a subordinate officer.

We congratulate you, Monitor Lodge, that you have, by your liberality and good taste, provided this neat and appropriate Hall for the services of Freemasonry. It affords another assurance of your devotion to the welfare of our Order. For more than thirty years you have manifested the sincerest attachment to our principles; in good report and in evil report you have remained steadfast in the faith; you have evinced a steady firmness and courage in adversity; and have borne prosperity with a manliness and moderation meriting the highest commendation. From a career so honorable, we find all that we had reason to anticipate—a happy, prosperous and united Lodge.

Having now solemnly dedicated this edifice to Masonry, Virtue and Universal Benevolence, we have performed a rite that should constantly remind you that this place is set apart and consecrated for the practice of our Art, and the inculcation and exemplification of the tenets of our profession. Masonic Halls are always dedicated, either in public or in private, and with more or less formality ; and the brotherhood have ever felt that the ceremony was a salutary and needed prerequisite ere Masonry could be practised therein. The earliest account, in our language, of a public dedication of a Masonic Hall, relates to Freemasons' Hall in London, England, erected and dedicated by the Grand Lodge of England—the parent of Freemasonry on this continent. The historian refers to the occasion in these words : " On the 23d of May, 1776, it [the hall] was opened and dedicated, in solemn form, to Masonry, Virtue and Universal Charity and Benevolence, in the presence of a brilliant assembly of the Brethren. A new Ode, written and set to music for the occasion was performed before a number of ladies, who honored the Society with their company on that day. An Exordium on Masonry, not less elegant than instructive, was given by the Grand Secretary, and an excellent oration delivered by the Grand Chaplain. In commemoration of an event so pleasing to the Society, it was agreed that the anniversary of this ceremony should be ever after regularly kept." It will be observed that the ceremonies of dedication as here narrated, accord with those practised at the present day. There were, doubtless, public dedications in other parts of England long anterior to that just mentioned; for Masonic Halls existed in every part of the kingdom for the accommodation of subordinate Lodges. In this country Lodge-rooms have been and are frequently dedicated in public, and among the most noticeable of the occurrences of this kind was the dedication of the magnificent, gorgeous suite of apartments in the Masonic Temple at Philadelphia, which took place during the past year.

Our temples are dedicated to Masonry, Virtue and Universal Benevolence. This is the Ancient form. This triune dedication seems to be supererogatory, if we reflect that Masonry inculcates virtue and benevolence, and that, therefore, the dedication to Masonry alone, would give to the rite all the significance that appertains to the ancient custom. And here it is appropriate to inquire "what is Masonry?" A modern writer has elegantly and truthfully defined it to be "a beautiful system of Morality, veiled in allegory, and illustrated by symbols. Truth is its centre—the point whence its radii diverge—pointing out to its disciples a correct knowledge of the Great Architect of the Universe, and the moral laws which He has ordained for their government." Many are the truths conveyed to the minds of Masons by the aid of expressive symbols, by striking allegories, and also, by appropriate emblems. I need not to remind you that by symbols we typify the importance of caution in behaviour, punctuality in our duties and engagements, compassion for our suffering fellow-men, rectitude of life, faith in God, the judicious division and employment of time, and of the necessity of a perfect moral character; that our allegories teach us to look Heaven-ward for all blessings, to seek Divine light and guidance in all our undertakings, and to remember our own short-comings and infirmities; nor that, by emblems we are instructed to be industrious in our avocations, to be circumspect in all our actions, to lead a virtuous life, to cultivate knowledge and to bear in remembrance the shortness of life and our rapid approach to that "undiscovered country from whose bourn no traveller returns." The laws and precepts of Masonry teach us to reverence our Maker, to obey the laws of our country, and to do unto others as we would have them do unto us. Masonry fosters a spirit of brotherly-love towards all mankind, seeks to relieve the unfortunate and afflicted, and regards truth as the foundation of virtue; it enjoins temperance in the indulgence of our appetites, fortitude in the day of trial and adversity, prudence in the choice of our associates and our intercourse with the world, and justice in rendering to every man his just due, without distinction; it forbids political discussions in assemblies of Masons, while it cherishes respect for the civil magistrate, and honors patriotism; and, finally, avoiding the disputes of contending religious sects, and leaving every individual to follow the dictates of his own conscience in all other respects, Masonry requires a belief in one infinite, eternal God, the ruler of the Universe and creator of all things. From this brief summary of the character, aim and requirements of Freemasonry, it will readily be conceived that the business and services of our assemblies are of a serious and exalted nature; and that, therefore, the places where we meet are, to us, sacred places, to which are most appropriately adapted the solemn dedicatory ceremonies prescribed in our ritual.

In conclusion, Brethren of Monitor Lodge, permit us to enjoin it upon you never to allow this place you have so wisely contrived for your communications, so long as it shall be under your control, to be used for any other than the purposes to which it has been dedicated. Let it be to you your sanctum sanctorum whither you can resort and commune together in friendship, harmony and peace. Let it never be desecrated by unworthy contentions among you, nor by any violation of the duties you owe to one another and to our Order. Let no man be admitted here to the privileges of Masonry whose moral character is not above reproach, and who has not some employment or visible means of supporting himself and his family. Let drones and the dissolute be kept beyond your borders, and no one be admitted within them who cannot add to the common stock of knowledge and usefulness. A due attention to these admonitions and to the ancient landmarks of our Institution, will secure for you a continuance of the happiness and prosperity you now enjoy, and merit the benediction of every faithful Mason.

The address was followed by appropriate and eloquent extemporaneous remarks by the Rev. Mr. Alger, one of the Grand Chaplains of the Grand Lodge; when the services were concluded. After which the company repaired to an adjoining hall, where an excellent entertainment had been served up for their refreshment, and where an hour or more was spent in a very agreeable, and, as a Brother at our side remarked, "sensible" manner!

The Hall is not large, but it is neatly fitted up, and is sufficient for all the purposes of the Lodge. And we heartily congratulate our Brethren that they have been able, from their own funds, after the many discouragements to which they have been subjected, to provide for themselves accommodations so comfortable and convenient. They have our best wishes for their continued prosperity and happiness.

THE MASONIC ESSAYIST.—NO. 1.

BY BROTHER ANDRES CASSARD.

All that is mysterious, or induces to mystery, or that presents to the mind anything extraordinary, and not in accordance with conventional usage, irresistibly attracts the attention of man. We are curious by instinct, or calculation; and without reflecting upon the consequences of gratifying our desire of knowing everything, we rush to the accomplishment of our wishes, with more or less ardor, according to our idosyncracy. Obstacles are of no account; and the greater and more numerous the difficulties we have to encounter, the more intrepid and ardent do we become. Our object once attained, we very seldom repent of our tentations, no matter what risk or what cost we may have incurred. Such is human nature! Restless and unsatisfied till it has penetrated into all things!

Mystery in any human institution, exercises great influence upon man. It presents, at once, the idea of something worthy of solution; something which cannot be fully understood without much study and long application—to which "*many may be called, though few only are chosen.*"

The Sage admitted into a mysterious society, acquires knowledge to him unknown before; while the unlearned or inapt scholar, continually sees glimpses of light, fecund in their character. Such societies, founded on philanthropy, moral laws and commendable usages, are, therefore, useful and beneficial to mankind; and instead of being anathematized, as they often are, should be protected and encouraged.

Considerations such as these have led to the establishment of mystic societies. The studious man retires within himself, and abstains from intercourse with the outer world, to pursue, freely, undisturbed and alone, his researches into the mysteries, which have for him more than a common charm; several other devotees, sympathising in their tastes, habits and labors, unite together and form an association, into which they admit no strangers, unless they submit themselves to certain tests; and thus is created a new object of interest—a new combination for mutual enjoyment and study. The number of members increases; their association is fixed on a firm basis; certain significant ceremonies are devised as preliminary to the admission of those who are willing to join them; and the column of mystery rises still higher. In this way it has been that the mystic societies have been formed in different ages of the world,—the most beautiful, glorious and durable of which is the institution of Freemasonry.

Freemasonry is a school of Virtue and Science. This school, in which the wisest and most virtuous of men, are both master and disciple at the same time, interests deeply men of divers spirits. It is useful to the honest man, who prefers respectable reunions to unsubstantial or pernicious associations; it is useful to the man of wisdom, because it offers him a germ of important and beneficial knowledge; to the philosopher, because it presents to his view congenial subjects for meditation; to the adherents of all hierarchies and religious creeds, because it reminds them continually of those generous and Catholic principles of UNIVERSAL TOLERANCE, which is one of its chief characteristics; to the youth, because it teaches things noble and sublime; to the man of business, because it procures him a sweet occupation and innocent divertisement; to the proud man, because it teaches him to subdue his passions; to the man of philanthropy, because it keeps alive in his bosom the fire of true love and charity; to the traveller, because it secures to him friends all over the world; to the unfortunate at home or abroad, because it administers to him consolation and means; in fine, it is useful to all men of every condition and occupation who know its high importance and who can appreciate its excellent lessons, and the sacredness of *Truth!*

If you would look into the history of the world, it would not be venturing too much to affirm, that Masonry has contributed at all times, and in all places, where it has been properly understood and cultivated, to the diffusion of the most divine and excellent principles of morality and religion; that it has co-operated, especially, in former times, to promote the greatest discoveries in the sciences and the arts; and its resplendent doctrines of Benificence and Universal Charity, originating in the infinite source of all true light, have illuminated the face of the globe!

Let an institution be formed that shall be wiser, nobler and greater than the Masonic, and then its remote antiquity may be forgotten, with its holy tenets and sublime mysteries, and we will be the first to admire the new wonder. But until this shall have been done, we will continue the most fervent disciple and advocate of our mystic institution; and we will publish, in loud tones, that no society, either in ancient or modern times, can be compared with it. An institution that unites all that is great, generous and most virtuous on the earth, cannot be ought else than a divine emanation from The Grand Architect of the Universe!

NON-AFFILIATED MASONS.

The following very able report on this subject is from the pen of M. E. Comp. P. W. Fanning, Esq. to the Grand Chapter of North Carolina, by which body it was adopted at its annual communication in June last:—

REPORT.

The Committee appointed for the purpose of inquiring into the propriety of taking action relative to non-affiliated Masons beg leave to report, that they have given the subject that serious consideration which its importance demands, and irresistibly come to the conclusion that no authority can be found warranting any peremptory enactments calculated to disturb a Mason in the peaceful exercise of all the rights and privileges guarantied to him on his initiation. What Mason was ever told upon his admission, that he was assuming obligations to enroll his name as member of a Lodge, or to make quarterly contributions, unless he chose to do so?

True, the ancient charges say, "every Brother ought to belong to a Lodge"—very good; then by the same rule, every Lodge ought to admit every applying Brother. Establish the rule that every Brother *must* belong—then it necessarily follows that every Lodge *must* admit. The committee apprehend that no member present is prepared to admit the propriety of any such rule. Besides, suppose a Mason should be required, in obedience to a resolution, to join the Lodge or pay quarterages, and he accordingly applies, and is rejected; is not an insult thereby offered him, and would the Lodge still persist in exacting the tythe? There are certain duties and observances familiar to all who have been brought "to light," which are obligatory on every individual Mason, and which he cannot with impunity disregard; but then there are others, of a less imperious nature, which are altogether optional and not to be coerced.

That society or community which requires coercive measures to sustain it, stands upon a rotten foundation, and must eventually prove a fatality.

It is hardly possible to conceive a more delicate or perplexing question to legislate upon, than the present question under consideration. It has attracted the attention of many, and the action of several of our Grand Lodges. Besides which, the subject has been largely dwelt upon in its various phases, by some of our most intelligent Masonic writers and journals, but all with practically no good results; every scheme so far advised has proved an acknowledged failure. Every Mason still continues to act his pleasure in regard to attaching himself to a Lodge, and every Lodge continues, as from time immemorial, to admit or reject at its option; so must this landmark continue not to be disturbed.

The Committee on Foreign Correspondence of our last Grand Lodge, takes up this very subject, quoting the action of several other Grand Lodges thereon, all deprecating what they are pleased to stigmatize as a crying evil, and some adopting stringent measures with a view to its eradication. Our Grand Lodge seems not to have acted on the recommendation of their Committee to adopt similiar measures. Had our Grand Lodge, like some others, unwisely enacted that every Mason should affiliate himself to the nearest Lodge, then would it have claimed a power which no Grand Lodge under Heaven has the right to usurp—that of dictating to its subordinates their choice of members.

Our Brother Mackey, of Charleston, in a work entitled, "Principles of Masonic Law," just issued from the Press, devotes a chapter to unaffiliated Masons, in which, very strangely, he opposes the right of coercion, while at the same time he imposes a penalty, or something tantamount thereto. For instance, he admits that in all times unaffiliated Masons have existed, but complains that no penalty has followed the act of withdrawal. The reason is obvious. For, anciently, the principles of Masonry were well understood and practised; consequently, a Mason was not punished for an act which violated no pledge. Br. Mackey quotes approvingly from the proceedings of the Grand Lodge of Maryland, as follows: "The object of Masonry never was to extort (*nolens volens*) money from its votaries. Such are not its principles or teachings." The advocating of such doctrines cannot advance the interests or reputation of the institution, but, as your Committee fear, do much to destroy its usefulness. Compulsive membership deprives it of the title "Free," and "Accepted." Why then not let the matter rest? Why seek to revolutionize Masonry in this particular, by the introduction of new impositions, undefined or unsanctioned by any ancient record or tradition? But Bro. Mackey insists that every Brother, according to the old charges, ought to belong to a Lodge—so say your Committee—but it does not necessarily follow that he ought to be fined or otherwise dealt with for not so belonging. If your Committee mistake not, this injunction is contained in the charge to an initiate, viz: "Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected." This, undoubtedly, is the true spirit of Masonry, and who can know but the Brother himself what actuates his conduct? Your Committee, while defending the general rights of unimpeached Masons, be they affiliated or otherwise, must not be understood as favoring obstinate estrangements, or contumelious bearing; neither are they to be regarded as apologists for those soulless Masons, who, from indifference, penuriousness, bigotry, affectation, or more reprehensible motives, a realways ready to excuse themselves for not participating in the active duties of the Lodge, whilst their conscience never rebukes them in sharing its honors or enjoying its benefits. After all, perhaps the existing relationship of which we complain, and which we so anxiously desire to alter, may be the wisest arrangement in the whole Masonic economy. Suppose for a moment, that all the heterogenous material herein suggested could be forced into membership; how soon would the Lodge decay, for want of that strength and support so essential to its existence!

Every individual who joins the institution, enters into solemn compact for the faithful performance of certain reciprocal duties, with which every Mason is or ought to be perfectly conversant; he likewise pledges himself to walk in the path of rectitude and guard against debasing influences. It is impressed upon him, that whenever he meets a Brother, he meets a friend. It is never once intimated to him, that any barrier may possibly be interposed against his free intercourse with any legally constituted assemblage of Masons, wheresoever congregated.

Masons may reside in a community not embraced within the reasonable jurisdiction of any Lodge; in such case the principle of compulsory affiliation rigidly enforced would place those Brethren in an awkward predicament, especially if their limited numbers preclude them from a Dispensation or a Charter. Masons, so situated, however, can never be relieved of those reciprocal duties; such as distress peremptorily demands, and the infirmities of human nature claim; and which are identical even with initiation. One great object in forming a Lodge is for the purpose of concentrating a more certain fund, applicable in a moment, as emergency may require; not as a mutual relief association, for the benefit of those who alone contribute, but for every worthy son of light whose situation claims our pity. Another object of a Lodge is to carry out more systematically the designs of the institution, that every thing may be done in proper order and with decorum; that the principles upon which it is based may the more effectually be inculcated; and that by a more frequent and social intercourse, the cement of brotherly love might be strengthened, and every Brother be brought to realize more sensibly the responsibilities he has assumed. In all this nothing selfish or exclusive could have been intended; all the household of the faithful are invited to participate in the rich feast thus bounteously prepared. No card of character need be displayed; a token of recognition will readily insure a welcome.

Bro. Mackey, in his recent work on the subject under discussion, arrives at the conclusion that unaffiliated Masons are entitled to aid only in imminent peril; that they lose the right to receive pecuniary relief, and the general right to visit Lodges, or to walk in Masonic processions, and of Masonic burials. Your Committee, for substantial reasons herein set forth, do not acquiesce in that worthy Brother's conclusions; on the contrary, they unhesitatingly assert, in Bro. Mackey's own language, that "no Mason can be deprived of his Masonic rights, except after a trial with the opportunity of defence, and a verdict of his peers." The only exception to the rule is, when a Mason, whether affiliated or not, so far forgets his self-respect as to betray any ungentlemanly propensity, he may, for the moment, be temporarily restrained by the Master, who possesses all the power necessary to maintain order and preserve the harmony of his Lodge; for any abuse of that power, redress is to be sought by appeal to the Grand Lodge or Grand Master. None but members have the right, except by express permission, to take any part in the business or debates of the Lodge, and a want of circumspection would be just cause of exclusion in a visitor, as it would be of a suspension in a member.

In view of what has been said, and not to become too wearisome, your Committee will sum up the results of their investigations in a few words. They will first premise that the By-Laws of all Lodges prescribe a certain routine, and stipulate the precise terms required of every applicant for initiation. The Lodge professes to make Masons, not *necessarily Members;* no allusion is made to involuntary of prospective tax. But every candidate is expressly bound, in his advancement, among other duties, to be governed by the ancient Regulations; and these say "every Brother ought to belong to some Lodge;" so he ought, provided his condition and that of the Lodge be in harmony; otherwise he *ought not* and *cannot;* neither ought he, nor can he be taxed for the purpose of inducing that associated condition; which impels to the conclusion that all legislation calculated to impair the rights, privileges, and guaranties of a Mason, is impolitic and indefensible.

Respectfully submitted, P. W. FANNING, *Chairman.*

GRAND ENCAMPMENT OF THE U.S.

THROUGH the politeness of the Grand Recorder we have been furnished with an early copy of the "Report of the Grand Master," (Hon. Wm. B. Hubbard,) submitted at the recent triennial meeting of the Grand Encampment of the United States, at Hartford. It occupies seventeen printed pages, and is of course too long for insertion entire in this Magazine, were that desirable; but much of it, though extremely valuable as a paper of reference, to the body to which it is addressed, would not be of particular interest to a majority of our readers. We therefore limit ourselves to such extracts as we can spare room for:—

DEATH OF BRS. HASWELL AND ELLIS.

We are reminded, by the absence of familiar faces, of those that had regularly, and for very many years, met with us in most fraternal council, that the ranks of that old and veteran legion, who were amongst he first of true and gallant Knights to worship at the Altar of our General Grand Encampment, are broken. Their places are indeed occupied by others, who *may*, and I trust will, in their day and generation, become equally renowned for knightly intelligence, moral worth, and chivalric honor; but the deeds of the absent and departed will live forever. "Man dies but his memory lives." It is my official but painful duty to communicate to you the death of two of the late members of this G. G. Encampment—two who had, during a long life of usefulness, stood side by side, and shoulder by shoulder, as gallant and magnanimous Knights of our Order—two who never turned their back upon an enemy, though that enemy was three times their number—two bright and shining lights of New England, that, like beacons on the mountain top, sent their rays far and wide through the surrounding regions, at a time when bigotry and persecution, like a funeral pall, invested their land. Two, whose light never waned, and whose strength never failed till the Grand Tyler, Death, summoned them hence to the regions of light ineffable and life immortal. Two, who, in a moral edifice, might justly be represented, the one by the Corinthian, the other by the Doric column.

Nathan B. Hazwell, of Vermont, and William H. Ellis, of Connecticut, have departed from this life. Their bodies lie mouldering in the dust. Their spirits have gone aloft to the regions of light and life eternal. Their memories are embalmed in the faithful breasts of the living. We feelingly sympathize with the bereaved members of their families and the Masonic Fraternity, for their great loss, but are consoled by the reflection that "our loss is their gain." Each, while living, of distinctive characteristics, yet presenting a remarkable similarity in their unyielding devotion to, and support of our Masonic principles; in having held the highest offices of the various Orders in their respective States; in having enjoyed through life the confidence and esteem of their fellow-citizens, as well as of the Fraternity at large; and in their devotion to Christianity and Masonry as one and inseparable. Active alike in the discharge of their various duties, they were respected, venerated, loved by all; the Nestor and Aristides of Masonry in their respective spheres. In a good old age they were gathered to their fathers. They died the death of the righteous, and their last end was peace.

NEW GRAND ENCAMPMENTS.

Warrants for the formation and establishment of State Grand Encampments, subordinate to our G. G Encampment, have been issued by me at the times and to the States following, to wit:

1853, Dec. 31. To form and establish the State Grand Encampment of Texas.

1854, Feb. 18. To form and establish the State Grand Encampment of Pennsylvania.

1854, April 24. To form and establish the State Grand Encampment of Indiana.

These several State subordinates have thus commenced their course of usefulness under favorable auspices. The care that has been evinced on their part to commence *right*, is a guaranty that they will *do* right; and in the choice of intelligent, moral, and distinguished Sir Knights for their principal officers; in the dignified, able, and systematic manner in which, as governmental powers, they have discharged the trust reposed in them, and in the conservative influences by them thrown around among their worthy subordinates, they have proved themselves worthy of your most courteous and knightly regards, as members of your venerable and illustrious G. G. Encampment.

ILLEGAL ENCAMPMENTS IN PHILADELPHIA.

My general order of date Dec. 1, 1855, was framed and issued after much reflection and careful consideration; and the results have been in all respects most satisfactory. The hands of our worthy and magnanimous State Grand Subordinate of Pennsylvania have been upheld and strengthened. Her own subordinates have been largely and reputably increased. The whole Knighthood of the United States, of Canada, and of England and Wales, have been put on guard to detect and discredit any and all of the offspring of clandestine; and llegal associations of self-called Knights, of Philadelphia or elsewhere, and a more unitedly harmonious action for beneficient purposes, has been promoted throughout our entire jurisdiction.

"INTERCALLERY DEGREES."

It is well known to all of our intelligent Commanders and Sir Knights that, within our jurisdiction, a number of degrees, and one Order in chivalry, are required to be possessed by the applicant as a pre-requisite to receiving the Order of Knight Templar, and that these are not required by the Supreme Grand Conclave of England and Wales. In other words, the "intercallery degrees" so-called, between the R. A. and M. M., and the Order of the Red Cross, are required by our, and not by that Supreme power. First, fully assured that their work in conferring the superior of all other Orders, the Knight Templar, was in all essentials the same as ours; knowing that the Templars of England and Wales, with their subordinates, were as legitimately and illustriously descended from the original, pure, renowned, and magnanimous Hugh De Payens, St. Aldemar, and their seven associates, as we are ourselves, I was anxious, for the good of the Order, to bring these supreme powers and all of their members into a more intimate fraternal and knightly relation to each other, and have indulged the hope that by a prudent and dignified course, and by more or less of concession upon the part of each of the high powers, all obstacles to a complete affiliation around a common triangle for work, as well as worship, might be removed. With these views, if worthy of your attention, it would seem to be inexpedient, if otherwise lawful, to widen the differences by again adding to the intercallery degrees, already too numerous, (and formerly unknown to our Order,) as essential to the obtainment of the Order of Knight Templar.

CLOTHING AND JEWELS.

The request in regard to clothing and official jewels, appended to that General Order, was intended as a basis for the official action of your Honorable Body. It was the custom of our predecessors, when assembled in Chapters or conclaves, for each to be dressed in the appropriate dress of the Order, and wearing the badge and jewel of his office.

With the exception of the jewels for the principal officers of your G. G. Encampment, I am not aware of any statute or rule having been adopted establishing a uniform dress for the members at large and distinctive jewels of office for all Grand and Subordinate officers. It is believed that at the present there is a necessity for correct and permanent rules on this subject. The attention of the Sir Knights throughout our jurisdiction, and that of many of our officers, has been turned to this subject, and they are anxiously desirous of having these matters adjusted and settled. I have been of late frequently called upon to designate the appropriate dress of a Knight Templar, but knowing that within our jurisdiction there had been a decided departure from the more ancient statutes, in so much that little else than a *sword* was to be seen in place, I concluded to defer the matter to your better judgment; after you shall have inspected the present, not uniform dress, the ancient statutes regulating the same, and finally disposed of the whole subject, as you in your wisdom may think proper.

RULES AND DECISIONS.

Within the past three years there has been a large increase in our numbers, and what is of much more importance, more of mind and talent has been enlisted, and the spirit of inquiry and desire for correct information has been aroused throughout our whole jurisdiction. Hence the largely increased and increasing correspondence of your chief officer, and hence the numerous decisions that have been made within the last three years, being nearly equal to the whole preceding six. To these jurisprudential decisions, and also the forms of various kinds, (which you will find duly indexed, from page 234 to 512, of official correspondence,) I invite your most thorough attention and final judgment. By the promulgation of correct Templar Masonic law, by a never-ceasing supervisory care on the part of your G. Grand officers, and more especially of the Chief, that the laws and the rules and usages of our Order are faithfully observed, the confidence and the respect of all of your subordinates in your governmental power is increased, whilst the union and harmony of the whole are promoted and perpetuated. By this means a great moral and chivalric power, acting and being acted upon with military precision an promptness, from the center to the circumference, becomes stronger and more efficient for good, and more certainly and effectively executes the high mission for which the Order was designed.

On the other hand, the diffusion of erroneous Templar Masonic laws, or the absence or inaction of the supreme supervisory power and influence for and over the whole, will inevitably lead to disorder and confusion among the subordinates and members, or apathy, neglect of duty, disunion, and inefficiency for the great purposes for which our G. G. Encampment was established.

HARMONY AND PROSPERITY.

It is with much pleasure that I am enabled to announce to you the gratifying fact, that during the entire three years past, no one instance has occurred of disorder among the workmen in any of your subordinates under Dispensation or Charter; that no unlawful competition, collision, or even unkind or uncourteous feelings have been manifested on the part of any of your subordinates—one towards the other, or towards their superiors. But on the contrary, the most fraternal and true knightly courtesy has most distinctively marked the course and character of all; whilst throughout our whole jurisdiction all are happily united upon the great fundamental principles of Templar Masonry as one and indivisible. Their course is now onward and upward.

With the Beausant of their Order in the front rank, and the broad and white field, bearing the Red Cross, floating in the center, "excelsior" inscribed upon their breasts, and "*in hoc signo vinces*," their rallying cry, your army of magnanimous Templars are destined to outstrip all other countries in numbers, intelligence, and fervent zeal. Let the good spirit now pervading all your lines and ranks be not quenched. Let order, good government, strict military discipline prevail. Let knowledge be most extensively disseminated and encouraged, and especially a knowledge of our history and our ancient statutes and usages—of our Constitutions, rules, and edicts, to the end, that each may have a reason for the *faith* that is in him, and for that faith which he has sealed in the most solemn manner. Thus shall our beloved and venerable Order become stronger and stronger, more and more useful to themselves and their fellow-mortals, and more certainly and effectually accomplishing the high mission for the future, that was accomplished under Providence in times past—the regeneration of the world from darkness to light. The Cross triumphant, and the hearts of men changed from grosser objects to kindly and social virtues, by the vivifying influences of Christian chivalry.

CONCLUSION.

And now, M. E. Officers and Sir Knights, it is with no ordinary emotion that I contemplate the severance forever of those delightful and gratifying ties that have officially connected us for so many years past. The declining sun of life admonishes me that I have not long to be with you or long to serve you. For the remaining span of that life let that service be rather in the serried ranks than in the van.

Many with whom I have felt it good to fight, to watch, and to pray, have gone before me to the asylum of rest. I too crave rest, and after twelve years of service as an officer of your G. G. Encampment, nine years of which as your Chief Officer, I feel that I have a right, without discourtesy to any, to demand it.

With the brightest reminiscences then, of social scenes with you and such as you, whom I am soon to meet above; with the most unswerving confidence in Him whose emblem it is our honor to bear; with sanguine hope in the perpetuity of our Order, whose increasing prosperity it has been my joy to witness, commending you, each and all, to God and to your own pious thoughts, to the work to which you are called, and in which you are devotedly engaged, and to the glorious reward which assuredly awaits the valiant Templar, who holds out faithful to the end, I beg leave to bid you, officially, but most affectionately, farewell.

GOVERNMENT OF ENCAMPMENTS.

THE following official opinions and decisions by Sir WM. B. HUBBARD, G. Master of the Grand Encampment of the U. S. may be of interest, and perhaps useful to the Commanders of subordinate Encampments, in the performance of their duties:—

Installation and selection of Officers, &c.—It is not in accordance with the usages of our Order to install the officers of an Encampment while acting under a Dispensation.

The officers named in the Charter, or elected under it, must be installed before entering upon their official duties.

The resignation of the Grand Commander acting U. D., or under a Charter, if installed, and the election of a successor, by the members, is irregular and a void act.

In the absence of the Grand Commander, it is the right and duty of the Generalissimo to preside. In the absence of both, of the Captain General. In case of the absence or inability of these, then a past superior officer may officiate for the time being, at a stated meeting, and on the request of the officers and members present.

Visiting Knights.—When a *member* of an Encampment, who is not under suspension, applies for admission, the Grand Commander ought not to refuse to receive him, because another and sitting member objects.

But no *visiting* Knight should be admitted, if one only of the regular members present objects.

If one *member* cannot sit with another member, their differences should be reconciled if possible. If irreconcilable, then charges should be preferred by the objecting member, and a trial be had.

The Commander of an Encampment is bound by knightly courtesy and usage to show the warrant under which his Encampment is holden, when requested by a Sir Knight in good standing, acknowledged and recognized by him to be such.

Of Summonses.—The powers and duties of the Grand Commander, are very extensive, among which he has the right to *summon* the members of his Encampment in his discretion. When summoned, it is the duty of each to obey that summons. The memory of Sir Knights will supply them with their knightly obligations to their Grand Commander, and to one another, and I hope and trust no worthy Sir Knight will forget or forfeit his true relations to the Order.

The excuses, or rather causes, for not complying with a summons, I will not say of disobeying it, are few indeed, and are those that have a direct or near connexion with the word *impossibility*.

1. A verbal summons from the Grand Commander is as obligatory upon the par-

ty summoned, as it would be were it in writing. 2. The *seal* of the Encampment is not necessary to a written summons. 3. Every Knight should promptly and strictly obey the summons of his superior or render a satisfactory excuse.

Powers of G. C. to Decide.—When a difference of opinion exists among the officers or members of an Encampment, subordinate to the G. G. Encampment, the M. E. Grand Commander has the right and prerogative of deciding; and his decision is final, unless on appeal to the Superior such decision is reversed. It is his province and prerogative, therefore, to decide all questions touching the administration of all the affairs of his Encampment. No appeal to the Encampment over which he presides is allowable. Therefore, when my opinion or decision (as chief officer) is desired by any of the members of such an Encampment, it is desirable as most correct and knightly, to have the facts and the questions arising thereon, made out and submitted to me by the M. E. Grand Commander, or by the authority of the Encampment, through its Recorder.

No appeal to his Encampment, lies from the decision of the Grand Commander; nor should he by consent allow it. If he has doubts, or wishes advice, he may call for such advice of the officers and members of his Encampment, at his own discretion.

By-Laws, Balloting, &c.—The Bye-Laws of a Chartered Encampment *may* provide specifically that, on the application of a R. A. Mason to receive the Orders of the Red Cross, K. T. and K. of Malta, a ballot shall be had in the Encampment of Knights Templars, and that he may be elected to receive the Orders on a single and unanimous ballot. If only elected to receive the Order of the Red Cross, that does not entitle him to receive the K. T. Order. A unanimous ballot must first be had.

After a ballot unanimously in favor of the applicant, it is competent for the Grand Commander to arrest the conferring of the Orders, if he becomes satisfied that the applicant is not worthy; and it is his duty to decline conferring either Order, (and though after a clear ballot,) it is well ascertained that one or more members object, and could not commune with such applicant. At no stage of the proceedings should an old member be *unseated* by a new one. Unity is ever to be preserved.

Nine Sir Knights are necessary to open an Encampment of Knights Templars, and transact business therein—with one exception, known to all Knights.

The indispensible number, can, under a warrant, lawfully open, organize and proceed to business. But it is preferable to have four or five assistants.

To obtain a Dispensation for a New Encampment.—1. *Nine Petitioners are necessary.*—If any of them are at the same time members of an Encampment, such membership is not forfeited. They may act under the Dispensation in the new Encampment until a Charter is granted, when their relation to one or the other Encompment, as members, should cease.

2. In a State or Terriiory where there is an Encampment, the recommendation of the nearest Encampment to the one petitioned for should be attached. This recommendation should be certified under seal by the Recorder as the action of the Encampment, vouching for the petitioners as Knights Templars in good standing; and that they (or a competent number of them) are qualified to confer the Orders of Knight of the Red Cross, Knights Templars, and Knights of Malta.

3. A petition that clearly expresses the object and purposes of the petitioners, though wanting in form, is sufficient.

4. It is advisable to remit the constitutional fee.

Nine Knights Templars are required, and these should be recommended and vouched for by an adjacent Encampment.

The place of residence of the petitioners is not limited or required to be limited. If a Dispensation is granted, and the necessary number cannot be convened, three Grand Commanders, hailing from three several Encampments, may, under a warrant, open the new Encampment and confer the Orders. My special warrant would be given, when deemed necessary.

Investigation of Charges.—When a Companion has been elected to receive the Orders, and then complaint was made against him in his Lodge for gross unmasonic conduct, I directed the Grand Commander not to confer any of the Orders upon him, unless he should be honorably acquitted of the charge. I also decided that it was competent for the Encampment to stay further action as to advancing a candidate at any stage of its proceedings.

ADVANCING CANDIDATES.

[From Brother Evans' Address]

Since the attention of the Craft has been drawn particularly to the instructions of the Grand Lodge in regard to that portion of our Ancient Rules which requires the proficiency and examination of candidates in open Lodge, the most happy consequences have ensued.

Apart from the fact that they perceive it to be an imperative duty, the Brethren have entered upon the work thus designed, with a becoming spirit. New life has been imparted to their meetings, and fresh zest given to their labor. I have been informed that many of the Lodges, (and it may be the case with all,) positively refuse to admit a candidate into the next degree until after he becomes a proficient in the first section of the preceding one, and repeats it in open Lodge. This is as it should be; indeed a Master cannot do otherwise; this duty cannot be omitted with impunity; the Master that does so, violates a requisition of his vows, and the members who may be present, their solemn pledges. The honor of all is involved in this matter, and the custom should be sacredly watched by all the "Sons of Light."

There is no necessity for the rapid advancement of a candidate, nor is it at all desirable; let him perfect the work as he progresses, and rest assured you will never be at a loss for good workmen in the Lodge.

It is only of late years that this most essential part of our ritual has been neglected, and not then from a wilful violation of our Ancient Laws, but from inadvertence on the part of the old members, and inexperience on that of the young. I hope I shall not be understood as conveying the idea that all of the Lodges have omitted this portion of their work; on the contrary, there are many of the old Lodges who have never deviated from the Ancient Rules in this particular; and if all their members are not bright workmen, it is attributable in all probability, to their negligence in retaining their first instructions.

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I hope it will be the pleasure of the Grand Lodge to insist upon its subordinates adhering to this venerable and vital custom. No Lodge can be free from blemish that neglects it.

"SIDE DEGREES."

The committee on correspondence in the Grand Chapter of North Carolina, thus pointedly condemn what is farcically called "Ladies' Masonry."—

"Your Committee had well nigh forgotten to notice, with marked disapprobation, a practice advocated in some of our respectable periodicals, and prevailing to a considerable extent in portions of the country, which is no less than that of conferring, by a sort of semi-official ceremony, a manufactured Degree, christened "Star of the East," on *Ladies*—wives and daughters of Masons. We see no earthly benefit to be derived by submission to these ceremonies, even were they harmless or admissible. The admission of ladies within the Lodge is out of the question;—why then attempt to impose upon them the belief that they can advance a single step in that direction? It is time the progressive inventions of reputed Masonic Degrees should be checked. Otherwise, there is no knowing where the rage for novelties will stop. Everything must be governed by electric principles—all wholesome restraints must be jumped over, and lightning speed will only answer the purposes of locomotion. Reason and reflection assurdly best become Masons, who should never engage in rash or inconsiderate eccentricities. Your Committee have no objection to bring into proper requisition all the elements of nature, and all the appliances of art; but are unwilling to trust, incautiously, to unskillful direction, or commit themselves to the guidance of every headstrong theorist. Masons cannot be too guarded against entering into conflicting engagements."

Wherefore, we have concluded to let every one exercise his taste, but as for us and our household, we will serve only the legitimate degrees, never in our life having conferred any but those recognized in the Lodge, Chapter, Council and Encampment; which we have always found to furnish food enough for study and research, far more even than our time and opportunities would admit of our bestowing; for we have devoted some twenty years to their investigation, with no hope of mastering all the deeply interesting subjects connected therewith.

OFFICE SEEKING.

[From the Address of M. W. Joseph D. Evans, before the Grand Lodge of New York, in June last.]

Aspiration for office is the bane of Masonry, and although disgusting and loathsome to behold, it is nevertheless a conspicuous feature in the disposition of a very great many of our zealous, and otherwise admirable Brethren. It produces nearly every annoying trouble with which we have to contend, and is the source of nearly all our difficulties; it divides Lodges, severs friendships, destroys unity, turns love into hatred, and friends into enemies; it prevents the healthful growth of Lodges; it blunts the acute sensibility with which we view our duties and obligations to our Brother and to Masonry; it enervates the nobleness of the man, and disfigures in him the image of his Creator; it makes him contentious and rebellious; he is humbled to the character of a sycophant, and finally, if disappointed, becomes a reviler.

My Brethren, this is no overdrawn picture. Since I have been in the Executive Department, which is now four years, I have witnessed the evils here depicted, and seen a display of these passions, not only in this, but in other jurisdictions. Many of the applications for new Lodges, originate in the disappointment of some aspirant for office, who, when foiled in his efforts to gain the office he seeks, exhibits temper, and, together with his friends, either ceases to attend the meetings or withdraws from the Lodge. They then endeavor to obtain a Dispensation for a new one, for the purpose of placing him at its head. Such conduct is unmasonic, and unlooked for, among a band of Brothers, and should be discountenanced and resisted by the Grand Lodge.

It is altogether vanity in a Brother, to suppose himself to be the only person in the Lodge fitted for the office of Master, or that he has claims superior to his fellows for that office; the members of the Lodge are far more competent to judge of his capacity and qualifications than he is himself; and if the preference is given to another, he should, as a modest man and a good Mason, retire from the contest, wiser and better, to abide his time.

FESTIVALS.

M. E. Comp. Lewis, G. H. P. of the G. Chapter of New York, in his opening address last year, urges the more uniform observance in the regular Festivals, in the following terms:—

"Having alluded to the subject of Festivals, let me more fully and particularly invite your attention to the propriety of their more faithful and frequent observance. I do not commend the example of some of our Brethren in other lands, who make their meetings too often the occasions of dissipation and sensual indulgence; but let it not be fogotten, that ancient as are the rites and ceremonies of our proud old Fraternity, none of them can antedate the observance of festive occasions, when all gathered as one family, and the heart of brother answered to brother, and expanded into a genial charity, as the flow of the festivity went onward. Even to this day in our "mother country," whence we borrowed our language, our literature, our laws, and our civil institutions, and our own noble institution, with its strange but harmonious and effective mixture of Saxon liberty and absolute rule, they are still observed, and the holy Saints John are honored more abundantly with heart and lip than Alfred or Edward. The stricter, perhaps more correct morals of our own land, tend not to feasting so much as to the sterner duties of our symbolic labor, and confining ourselves to a single annual jubilee; we love better the balmy air of June, and the memory of John the Forerunner, with his austerity and stern doctrines of truth, than that of the loving and beloved disciple, whose theme was brotherly love, and whose festival comes amidst the gales and snows of winter. The one is honored by the public procession, the public speech, and the public board, where although brethren may meet, as they ever should, yet they act constrainedly, from the very publicity of the position. Has not the other—the December festival—some claims upon us? Then we may meet in each individual Chapter or Lodge, and, as the family circle, hear the lessons of truth and wisdom delivered with practical plainness, inquire into individual welfare, and remember the poor brother, the widow and the orphan, not as a class, but by name, without wounding the sensibility of any. We may then speak freely of things, not open to the public ear, and deduce our lessons of instruction to all, from the most hidden mysteries of our Fraternity, and cheer each other onward by the word of encouragement and sympathy, and correct each other's faults and errors, with kind but fraternal fidelity. I shall be sadly disappointed if we do not become wiser and better men for such meetings."

M. W. BROTHER EVANS' ADDRESS.

We have given in our pages this month, several short extracts from this admirable address, and only regret that we are not able to spare room for others. We cannot, however, forbear to lay the closing part of it before our readers, not more on account of its great beauty, than for the kind and generous sentiments it contains. The warm-hearted tribute to our estimable Brother the Grand Secretary, we believe to be justly due to the worth and character of that excellent officer:—

I must be permitted, before closing this address, and before retiring from the office of Grand Master, to give vent to the ebullitions of a grateful heart, and to express my sincere acknowledgments for the very great honor that has been conferred upon me through your partiality, — unexpected and unsought for. After urgent solictations, I reluctantly consented, and was placed in the executive department four years ago. I was then comparatively inexperiened, and surrounded by hundreds of amiable, accomplished and enlightened Brethren, far better fitted for so important a trust, and my desire was, that one of them should be selected in preference to myself. The severe ordeal through which I have passed—the numerous trials encountered, and the many deprivations I have suffered, are beyond the conception of any one who has not experienced the same. The responsibilities, too, are very great. Often would I have willingly retired into the ranks again, could I have done so in honor, or had I not thought—with many of my Brethren—that there was an absolute necessity for my remaining at the post. Yet I cheerfully acknowledge that, amid all these trying circumstances, have been interspersed pleasing and delightful seasons of Masonic enjoyment. And now, that I am about retiring from office, I acknowledge with sincere gratitude, the many obligations I am under, for the charitable manner in which you have viewed my imperfections. In the discharge of the duties imposed by the office, I have known neither friend nor foe; neither have I deserted the one or injured the other, nor have I in the least degree in any one instance—that I am aware of—shrank from a duty, be the consequences what they might.

I thank you, my Brethren, for your unrelaxed support. I thank the Grand Officers, for their aid and counsel; and, particularly am I indebted to the Grand Secretary, for facilities afforded my office, and in whom I have invariably found civility, kindness and affability; during my absence from the State the increased duties imposed upon him thereby, were consequently very great and arduous. Every thing depends upon the efficiency of the Grand Secretary; he, necessarily receives information from all parts of the jurisdiction, and from the different sections of the world, and we naturally look to him for such facts as may be useful in the government of the Craft. He should, therefore, be a gentleman of good mental acquirements; and, as his office is the resort for gentlemen from all parts of the world, as well as from his own jurisdiction, he should not only be respectful in his deportment, but should hold that position in society, and carry that address, which will enable him to give dignity to the office, and reflect honor upon the Fraternity. It is with great gratification I am enabled to say, that we have, in our present Grand Secretary, all these estimable qualifications, together with those of industry and faithfulness.

To the Grand Treasurer, too, I am indebted for valuable assistance. Ever assiduous in the performance of his own duties, he was always ready to assist me in mine. His honorable and high-toned character,—his free-heartedness and obliging disposition make access to him easy.

And now, my Brethren, may you be inspired with the exalted spirit of Freemasonry while performing the solemn duties imposed upon you as a Representative of the Craft in this State. Keep before you, in vivid colors, the figures of Virtue, Fortitude, Prudence, and Justice. Exercise those emotions of the soul that suggest peace, unity, moderation, love and benevolence. You have no ordinary duty to perform. The Craft look for wisdom in your rules and consistency in your instructions. They expect to find in you decorum, gravity and dignity. To you, they have unreservedly intrusted the honor of Masonry in this State, and they are not unreasonable in their expectations of finding the Fraternity exalted thereby, and that they will be enabled to behold, and boast of their head with exultant pride.

Trusting in your further indulgence for the few days I remain Grand Master, I recommend you to God, who is Wisdom, "whose days are pleasantness, and whose paths are peace."

UNIFORMITY OF WORK.

[From Brother Evans' Address.]

It is as obvious as the existence of the sun, whose emitted rays diffuse themselves and illuminate the earth, that there is not a uniformity of work—in every minutiæ—in this, or any other jurisdiction in this country; in ours, I might almost say with certainty, that there are scarcely two Lodges who work precisely alike; indeed it is more than probable that the two oldest and brightest Masons in our Grand Lodge will not have exactly the same version, and yet we find young Masons of a month or year's existence, declaring the version in which they were instructed to be the old ancient work, from which there can be no deviation. How thoughtless and inconsistent is such extavagance in any one! It is impossible that all can be right where there are so many different versions. There can be but one of them correct, if perchance either be; indeed, it is exceedingly doubtful whether any Mason of five years, has the work now as it was first imparted to him. It is certain that there is not a Lodge in America who has at this time the same work as practised in England, (if the work exhibited to us by some English Brethren be the same as that now performed there, and of which I have no doubt.) If, then, these things are so, to whom or where shall we go to find the Ancient Work? Each one assumes his to be correct, and yet all differ; while there is scarcely a Mason but is so exceedingly tenacious of his version, as to be unwilling to empower his Brother to arrange the work, with a view of securing a uniform system. Each wishes his own adopted, notwithstanding such an event is as impracticable as it would be to annihilate Masonry.

Obituary.

HON. ERASTUS FOOTE.

> Eheu ! fugaces, Posthume, Posthume,
> Labunter anni. HOR. ODÆ. II. 14.
>
> How swiftly glide our flying years,
> Alas ! nor piety nor tears
> Can stop the fleeting day.
> FRANCIS' TRANS.

To preserve a memorial of the good and eminent among us, who have honored the Craft, and particularly of those who in a generation now passed away, were firm supporters and active friends in that day when the lights of Masonry were few and dim in a stormy sky, is a duty we owe to merit, and where can it be better cherished than on the pages of the Freemasons' Magazine—the only Masonic history in this country ? Filial affection, personal friendship, and Brotherly love, are all gratified to see the remembrance of those Masons who were once honored and esteemed among men, kept as it were embalmed from the oblivion of the grave, on our records of the past.

The Hon. ERASTUS FOOTE, of Wiscasset, in the State of Maine, died on the 14th day of July last, at the good old age of seventyeight years. At the time of his death he was a permanent member of the Grand Royal Arch Chapter of Maine, having formerly sustained the office of Grand Scribe.

Brother Foote was one of the originators of the New Jerusalem Chapter at Wiscasset, and for many years was an efficient officer and active member of the same. I believe he was initiated in Jerusalem Lodge, at Northampton, previous to his settlement in Maine, in 1800. At that troublous period, when the enemies of Freemasonry were triumphing with the powers of darkness, and threatened and concentrated all their forces to annihilate the Institution in this country, our lamented Brother was an undeviating adherent, firm friend and supporter of the Order. I cannot refrain, after an intimacy of so many years, from offering a passing tribute to the memory of this excellent man and Mason.

Col. Foote read law with the Hon. Samuel Hinkley, of Northampton, was admitted to the bar in 1800, and immediately commenced a very successful practice at Camden, Maine. In 1811, he was appointed County Attorney for Lincoln, in 1812 elected Senator of the Legislature of Massachusetts, and in 1815 removed to Wiscasset. In 1820 he was chosen Senator of the Legislature of Maine, then organized as a new State, and the same year was appointed, by Gov. King, Attorney General. This office he held twelve years, and gave a tone and character to the criminal jurisprudence, which were honorable to him and highly appreciated by the public. The late distinguished Chief Justice Mellen had a very high opinion of his talents and learning in that department of the judiciary ; and the eloquent Benjamin Orr—then at the head of the bar of Maine, and scarcely surpassed in New England, and who in his life-time was engaged in almost every important trial—used to say "that it was almost impossible to wrest a criminal out of the hands of Brother Foote.' But no man could be kinder, where he thought an individual was unjustly suspected and vindictively accused. He was the prosecutor of the guilty, not the persecutor of the poor and friendless.

As a counsellor and advocate he stood in the foremost rank of jurists ; and at a time when there were many talented men and sound special pleaders in the State. The profession was not then thrown open to illiterate purveyors of suits, and a mere brokerage of emolument. In all the relations of life, as a husband, father, citizen and neighbor. Br. Foote ever bore an exemplary character, beloved and respected. In a word, he was truly a good man. The last time I ever saw him, we were sitting together in his beautiful garden, near "the deep waters of Sheepscot," as he used to describe his residence, and there under an arbor of fruit trees his own hand had planted, we were conversing on the changes of times and the distinguished men among the Brotherhood, who had died within a few years ; and he remarked, I shall soon follow them. As we parted, he exclaimed, "God bless you," and I observed as he spoke, a deep thoughtfulness in his countenance and a moisture in his eye. I gazed upon his face, upon his tall, noble figure somewhat bent with years, and I thought, alas, how few are now left of the OLD SCHOOL, whose urbane manners and dignity of bearing gave such a charm to social intercourse and all the endearments of life. The loss of such a man is more deeply felt, when sound learning, courteous address and exalted virtue are only appreciated by a few, and too often forgotten among the turbulent excitements of the day. I. H. S.

BROTHER SETH PECK.

Warren, R. I., Sept. 11th 1856.

DEAR SIR AND BRO.—At a communication of Washington Lodge No. 3, of Ancient Free and Accepted Masons, held in Masonic Temple, in this town, on the evening of the 9th inst., the following Preamble and Resolutions were unanimously adopted :—

Whereas, it has pleased the Supreme Architect of the Universe (in whose hands are the destinies not only of men but of nations,) to remove from us by the hand of death, and as we trust to a far happier and brighter sphere, our worthy and respected Companion and Brother, SETH PECK, G. Master of the Grand Lodge of Rhode Island, and Past Master of Washington Lodge, No. 3, and H. Priest of Temple Chapter, R. A. No. 3, of Ancient Free and Accepted Masons, at Warren, Rhode Island.

And Whereas this mournful dispensation has taken from the time honored Institution of Masonry, one of its most zealous, bright, and efficient ornaments :

Be it resolved, as a token of our heartfelt sorrow for the sad event and as a measure of respect for the memory of the deceased, (who was greatly endeared to us by the strong fraternal ties of our Order, as well as by those rich shining social qualities as a man, by which he was so eminently distinguished,) that the Lodge of which he was a member be dressed in Masonic mourning for the space of three months.

Be it further resolved, That we gratefully commemorate his services as a member of this Lodge for a period of nearly sixty years, during all which time its prosperity lay near his heart, and occupied his thoughts, even to the closing scenes of life ; and that his steady adherence throughout a prolonged life to the high principles of Masonry, set him forth as an example worthy of our careful imitation.

Be it further resolved, That a copy of these resolutions be furnished to the Editor of the Freemasons' Monthly Magazine, at Boston, and the Editor of the Rhode Island Telegraph, for publication. CHAS. MULCHAHEY, *Sec.*

MASONIC CHIT CHAT.

☞ ST. ANDREW'S LODGE, of this city, will celebrate its *Centennial Anniversary* on the 29th of the present month. This Lodge was chartered by the Grand Lodge of Scotland in Nov., 1756. Among its initiates was Gen. *Joseph Warren*, who was afterwards Master of the Lodge. It was also one of the three Lodges that petitioned and obtained from the Grand Lodge of Scotland, the necessary powers for the organization of the *second* Grand Lodge in Massachusetts, of which Gen. Warren was Grand Master at the time of his death, in 1775. The centennial address will be delivered by W. Brother HAMILTON WILLIS, Esq., one of its Past Masters, and a Brother eminently qualified by talent and education for an acceptable performance of the duty.

We notice that R. W. Brother Melody of St. Louis, Mo. has prepared a series of Charts for Lodges, and also a Diploma, both of which are favorably spoken of by Brother O'Sullivan, Levy and other officers of the G. Lodge of his State. We have not seen them, but we are certain that neither of the Brethren named would recommend any thing of the kind, unless it was suitable and proper. We trust, therefore, that our aged Brother will receive that encouragement from the Missouri Lodges to which his long services may entitle him, to the exclusion of the itinerant pedlers who are infesting his State.

☞ The officers of Aurora Lodge at Fitchburg, were publicly installed on the evening of the 21st ult.; after which the Brethren, with their ladies and invited guests, sat down to an elegant supper, provided for the occasion by the Lodge. The officers of Grecian Lodge at Lawrence were also publicly installed on the Friday preceding, the members and their ladies partook of a supper together. These *reunions* are pleasant and profitable, inasmuch as they promote sociability among the Brethren and afford an occasion when the ladies may properly be introduced into the Lodge room. They at least help to do away with much of the *apparent* selfishness of the Order.

Sandwich, Mass. Oct. 18, 1856.

At a communication of De Witt Clinton Lodge, held on Friday evening the 17th inst., the following Preamble and Resolutions were presented and unanimously accepted.

Whereas, our Worshipful Master, who has presided over the meetings of the Brethren of De Witt Clinton Lodge from its commencement to the present time, is about to resign the honorable station which he has held with equal credit to himself, and honor to the Fraternity, from the necessity of removing to another State to exercise his clerical duties in a wider field of labor, therefore, in a full meeting of the Brethren of De Witt Clinton Lodge,

Resolved, That the thanks of the Lodge be tendered to him for the interest he has manifested, and for the efforts he has put forth to advance the prosperity of the Lodge since its establishment in this place.

Resolved, That he carries with him our sincere wishes that his domestic circle may long be free from the evils incident to humanity, and that health and peace may enable him successfully to disseminate the high principles of our Order, and thus increase the circle of Brotherly love and friendship wherever his lot may be cast.

Resolved, That a copy of these Resolutions be presented to our worthy Brother as a token of our esteem;—that they also be entered on the records, and a copy sent the Editor of the "Freemasons' Monthly Magazine, for publication.

WINSLOW W. SEVER, *Sec.*

☞ We have an unusually large collection of proceedings of various Grand Bodies, and other documents on hand, which ought to have received attention some months ago, but the pressure of other matter of more immediate interest has prevented. We hope to be able in future numbers to spare room for them.

☞ We have been kindly favored with a copy of the beautiful address delivered by M. E. Hon. Robert P. Dunlap before the Gen. Grand Chapter of the United States, some extracts from which we shall lay before our readers next month.

THE FREEMASONS' MONTHLY MAGAZINE.

VOL. XVI.] BOSTON, DECEMBER 1, 1856. [No. 2.

THE CONSERVATIVE INFLUENCE OF MASONRY.

A CORRESPONDENT in Virginia writes us as follows:—

> "I AM rejoiced to know that our 'time-honored' Institution, though vilified and abused by some, is, of all others, best calculated to preserve a 'goodly feeling' between the different portions of our Union; and in spite of the efforts of fanatics, is making itself felt for good. It is emphatically '*the party of the Union.*' Let us hope that unjust legislation, the result of ignorance and selfishness on the one hand, and of a restless desire for change on the other, will not precipitate us into a vortex from which there will be no resurrection—the destruction of the glorious fabric of our country."

That Freemasonry is a conservative institution—conservative in its government, its forms and ceremonies, its precepts and doctrines—in its influence on its followers, and through them on society at large—none acquainted with its history, the scrupulous care with which its traditions are preserved in their entirety, and thus transmitted from generation to generation, and from age to age, need to be informed. Nevertheless, beyond the arcana of its ritual, it is not that blind conservatism which recognizes no change or improvement, even for good. On the contrary, it inculcates in its teachings and encourages by its examples, a rational and well regulated progress in morals, in science, in social equality, in all things that tend to the betterment of society, in all that have for their object a warmer love for man and a high reverence for God. In all this, and whatever else contributes to human happiness, either in the individual or in the aggregate, it is progressive,—progressive in strewing the paths of life with the flowers of virtue. But here its progress terminates. It is opposed to change for change' sake; to pulling down, that it may build up; to turning away from the "old paths," that it may follow the fancy, or the taste, or the whim, of an hour. To all such progress it is opposed. It is the antagonist of radicalism, whether in the retirement of the Lodge-room or abroad in the world, whether moving in the social circles, or over the less attractive fields of political strife. While opposed to the extremes of fanaticism, it encourages a "zeal according to knowledge," in all good works. Recognizing no party distinctions, it is able calmly to discriminate between the good and bad of all parties. Rejecting *sectionalism* as treason to the best interests of the whole people, it knows only the whole country. Hence, in the words of our correspondent, if it be a party at all, it is "*the party of the Union*." But it is not a party, in the popular sense in which the term is employed by politicians. Nor can it be. It is wanting in the elements, the homogeneousness, without which a party can neither be formed nor exist. Embracing within its pale men of all political opinions, it is independent of, and rises superior to, all party distinctions. As its only political creed, it exacts of its followers that they shall be "peaceable citizens"—"never concerned in plots and conspiracies against the peace and welfare of the nation;" but "conform to every lawful authority; uphold, on every occasion, the interest of the community, and zealously promote the prosperity of their country." On this broad and comprehensive "platform," Masonry, centuries ago, erected her political covenant. It still stands there. She seeks no other—she will accept no other. It is a platform with scope and verge enough for all men. It has neither South, nor North, nor East, nor West, but comprehends them all. No party insignia mar its symmetry—no *sectionalism* dishonors it. It is a common centre, where men of diverse parties and of all opinions can meet together, as round a common altar, in the bonds of fellowship and fraternal confidence.

Thus catholic in its principles, and harmonizing in its teachings, Masonry is not only conservative as respects its own organization and government, but in its influence on the community at large.* All men are more or less under the control of the circumstances in which they are placed, or the influences by which they are surrounded. Individual character is often but the result of accidental associations. The mass of mankind are more willing to adopt opinions already formed on any question of abstract interest, than to undertake the labor of study and investigation necessary for an independent judgment. That this is socially wrong, does not affect its truth, nor change the consequences resulting from it. That it is true, to a much greater extent than is ordinarily realized, and that its consequences are often productive of great evil, we need only refer to the many exciting questions of public interest which are being constantly brought forward for agitation, through the influence of a comparatively few controling minds, stimulated by the hopes of individual or party gain. There are exceptions to all rules, and it might not, therefore, be just to assert that professional agitators are not sometimes honest and disinterested; but they are more frequently dishonest and selfish, and seldom scruple to employ dishonest and selfish means to sway the minds of others, whose confidence they are ready to abuse or betray, as circumstances may dictate or expediency demand. The antidote to all this is, the cultivation of a strong self-reliance, independent thought, and habits of independent action among the masses. This involves education, intellectual training, and favorable social condition; all of which, in different degrees, are afforded by the peculiar structure, the ritual ceremonials, doctrines, and precepts of Freemasonry.* Hence it is that, as a class, Ma-

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*Our institution does not operate entirely within its own immediate sphere. Its streams of influence are flowing in all directions, fertilizing the various paths through which they flow. The secrecy we impose on ourselves is only subsidiary as a bond of union, binding us together more firmly, that we may thus diffuse our charities and extend our influences more widely among our fellow-men. Our work goes on without doors as well as within, though it may not be seen of men. We sound no trumpet before us, and in this at least our secrecy is a virtue. The silent streams flow quietly on, moistening the parched and withered roots in their course and reviving and spurring into life the dormant seeds of vegetation, while the thickly clustering foliage over-arching their banks, conceals the very source from which they derive their strength and beauty.

There is an unwritten history of thoughts and deeds, which never was recorded. There are silent and unseen influences, which ever have been and are now working, moulding the destinies of nations and individuals. They search through society in all its ramifications, and are the great moral lever by which the masses of men are to be elevated; and yet powerful as they are, they cannot be definitely marked out by human language, and the influences which they exert can never be accurately computed. Though each of these many powers is small and insignificant in itself—a mere coral insect, building its little cell for its own accommodation, yet in the aggregate, they are the foundation of the islands and continents of our social system, upon which rises the superstructure of our arts, our sciences and our civilization. The revolutions of old dynasties and the forming of new ones do not always arise from the immediate cause to which the world assigns them: they are the culmination of those latent principles, which have been working in the minds of individual men for perhaps many generations, until at last, the right time and the right circumstance kindle the smothering embers into life, and the electric spark flows from heart to heart, animating all with a common purpose and moving whole nations as one man.

On this principle does our institution diffuse its benign influences to the world without. It works silently and secretly, but permeates through all the interstices of society in its manifold relations. Like Him to whom it looks for divine guidance and support, it is not in the whirlwind nor in the storm, but in the still small voice.—*R. P. Dunlap.*

*"The only way to stimulate the energies of our government in the right direction, to control permanently its mode of action, or to effect a thorough and radical reform in any of those points in which it may be deficient, *is to bring enlightening influences to bear upon the great masses of the people.*

Is not this the very mission which Freemasonry has to perform? Have we not found-sons are among the most conservative and law-abiding of our citizens. There are, of course, individual exceptions ; but they are of less frequent occurrence than in the more modern associations ; and when they occur, they are less violent, better tempered by reason, and less dangerous to the peace and equanimity of the community. Masons may be, and often are, zealous politicians ; engaging with ardor in many of the exciting questions of the day ; but, if they have been in the Institution long enough to realize its teachings and to feel the influence of its principles, they seldom forget their duty to their country, or lend themselves to any fanaticism, or engage in any quixotism, which may tend to endanger its interests or jeopardize its security. They justly comprehend that the allegiance they owe to the government under which they live, is not a sectional or local duty, but fidelity to the whole country, its laws and constitutional requirements. And these sentiments and principles they carry out into the community, where they exert a silent, it may be, but powerful conservative and patriotic influence over the minds, opinions, and actions of the masses, with whom they mingle in their " daily walk and conversation." In this way it is, that, in the language of our correspondent, Masonry, " in spite of the efforts of fanatics," by whom it is opposed, " is making itself felt for good."

Neither is its influence limited to any particular section or locality. It is a power among men—as extensive in its geographical limits, as comprehensive in its philanthropical purposes. The sphere of its operations embraces the whole country, and its influence, whether for good or evil, is felt among the whole people. As an institution, it is a *unit*. No matter how divided—no matter where or among what people its individual parts are found—it is still an *integral*—one body and one family—bound together by common ties and common sympathies of brotherhood,—possessing mutual interests in the prosperity, and resting under common obligations to cherish the integrity of their common country—" never" (in its own strong language,) " to be concerned in plots or conspiracies against government; but patiently to submit to the decisions of the supreme legislature." But if it ever so happen that " a Brother should be a rebel against the State," (says another old Masonic law) " he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man." Hence Masons are under the highest obligations of duty to be " good men and true"—peaceable citizens and lovers of their country—their *whole* country—not a section—whether bounded by parallels or meridians—but their *whole country*. It is in view of this conservative and patriotic character of Masonry, that our correspondent calls it " *the party of the Union*." He might with almost equal propriety have said, it is the *parent* of the Union—as it will ever be its " strong shield and defence"—for if not to Masonry, to the patriotic deeds and sufferings of those who once walked in her paths and worshipped at her altars, are we of the present generation indebted for it. But for the Washingtons, the Warrens, the Otises, the Hancocks, and their associate-patriots—North and South—and all Masons—there might not now be any Union of these States to preserve or dissolve. Let fanaticism revel in its madness—let political demagogues threaten—let traitors plot and riot in their treason—the recollections which cluster around the names and the memories of these patriot-Masons, like a halo of glory, will, in the day of need—should that day ever come—call up from the mystic retreats they honored while living, a moral power, potent enough to defend this glorious work of their hands, and to preserve and transmit, unmutilated and undesecrated, this sacred monument of their toils and sufferings. Masons may be false to the living, but they will be true to the dead,—true to their *whole* country—true to the *Union*, " now and forever."

" Our Brethren should be thoroughly educated in Masonry, beginning with the alphabet ; passing through the rudiments, they find in the ritual the true principles of our institution gradually developing themselves ; and thus through a succession of tenets, ornaments and symbols, find themselves capable of comprehending and appreciating the great moral principles and their teachings, which give vitality and stability to Masonry.

A knowledge of the ritual excites thirst for deeper draughts from the spring of Masonic wisdom. I scarcely know an active worker who is not a reading Mason, seizing every opportunity to add to his stock of Masonic knowledge. It is in this manner men become bright Masons."—*Grand Master Evans.*

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ed Colleges and Schools ? Have we not in times past built Churches ? Have we not through a thousand different channels disseminated the precepts of knowledge and of virtue, and enforced them with hands ready for every good work ? Other institutions have separate departments assigned them, in this great work of moral and intellectual advancement. The common School is for educating and disciplining the mind. The Church inculcates religious truth, with all those virtues which flow from it, exalting the affections and purifying the soul. But our institution comprehends within its design intellectual, moral and religious training. Is not then our cause and its success in achieving the objects for which it was instituted, identical with that of our common country ? Is it not the primary and fundamental object of our institution to promulgate those everlasting principles of truth and morality, which lie at the very foundation of our nationality, and form the great undercurrent in the tide of our national progress ? What wonder then that we feel a *deeper* interest in the welfare of our common country, from our being Freemasons, when we all know that the *true Freemason* must be a *true patriot.*"—*Hon. R. P. Dunlap's Address.*

REJECTING CANDIDATES.

The Grand Secretary, (Brother A. S. Ruthven,) of Texas, reports two hundred eightysix rejections for initiation, thirtytwo for the second, and nine for the third degree, in the Lodges in that State, during the year 1855. On this he remarks—" While thus careful and scrutinizing, I have reason to fear that from an over zeal on some points of belief, of theory or practice, some have been led to reject those who, while differing in opinion in matters not by any means vital to the interests of Masonry, might have been bright ornaments and valuable acquisitions to our Order; and I sincerely hope and trust that in this progressive age of secret societies and combinations, no Brother will so far forget himself as to permit a difference of opinion, on matters of minor importance, to cause a blot or stain on the fair fame of any man who may, for ought they know, be good and true."

The evil here briefly noticed by our Brother, is one, that, if allowed to obtain to any considerable extent, must inevitably create dissensions and heart-burnings, if nothing worse, in our Lodges. We can attest to its existence, for we have witnessed its operation. It is an evil of the worst description, for it is beyond the reach of legal correction. That the offender finds protection under the law of the secret ballot, should but strengthen his obligations of honor, to discharge his duty in the premises with conscientious impartiality and fairness. While a member of a Lodge is very properly left free to exercise the prerogative of the ballot according to his own convictions of right and duty, he is not at liberty to use it for the gratification of personal prejudices or in a spirit of spiteful revenge. He should feel that he is acting for the Institution, and not for himself alone,—that he has, to some extent, the reputation and the feelings of the candidate in his hands, and he should do as he would, in similar circumstances, that others should do by him. Following this golden rule, he will do his duty, and nothing more.

We desire not to be misunderstood in these remarks. We advocate the most rigid scrutiny—the highest standard of qualification—and a free use of the black balls—whenever the circumstances of the case will justify it. But against all improper use of them—against making them a means of gratifying personal ill-will, or prejudice, or revenge, we protest, as unmasonic, mean and dishonorable. The member who so uses them, violates his conscience and abuses his privilege. He does a moral wrong to the individual and an injury to his Lodge. He has no right to do either. He is bound to act unswayed by friendship and uninfluenced by envy, or hatred, or malice, or other improper or unworthy motive.

GRAND ENCAMPMENT UNITED STATES.

Through the politeness of the Recorder we have been favored with an early copy, complete, of the proceedings of this body, at its triennial communication in September last. In turning over its pages we find a few items of interest, in addition to those already noticed in our pages. These, or the substance of them, we will endeavor to lay before our readers, premising that much of the business transacted was necessarily of a local character, the details of which possess no interest to the general reader.

The Body decided, on the report of the Committee on grievances, "that an unaffiliated Templar is not entitled, on his decease, to the Knightly honors of burial." Our own opinion is, that Masonic burials more appropriately belong to the Lodges, and that Encampments and Chapters, as such, (that is, in regalia,) can advantageously be excused from appearing in funeral processions at all. The simpler the arrangements and the less of parade on such occasions, the better taste. If the members of other bodies than Lodges desire to appear, a simple distinctive *badge* is all sufficient.

The committee on Warrants properly notice with disapprobation, and as irregular, the act of an Encampment suspending its By-Laws for the purpose of balloting for a candidate. By-Laws cannot be suspended except by dispensation from the proper authority.

A motion by Comp. Mackey to allow officers of Encampments "just chartered," but who had not been installed, to vote, was very properly ruled out of order. A similar motion was introduced in 1847, and rejected.

The only Encampment in Philadelphia recognized by the Gen. Grand Encampment, is *Keystone Encampment*, No. 5. It is greatly to be regretted that this matter cannot be adjusted. Nothing but evil to all parties can grow out of it.

" A question arose during the balloting as to the right, under the Constitution, of a Past Grand Master of a State Grand Encampment, who was also a present Grand Master, to vote in both capacities, when the Gen. Grand Master decided that a Sir Knight so situated could cast only the vote of a present Grand Master, and submitting the question to the advisement of the Gen. Grand Encampment, they agreed with him in the opinion, and it was so ordered.

" Sir Knight French, Gen. Grand Recorder, laid before the Gen. Grand Encampment a letter addressed to himself, from Sir W. W. Wilson, Grand Master of the Grand Encampment of Pennsylvania; which, on motion of Sir Knight Gilman, was ordered to be spread on the journal. The suggestions therein were especially approved by the Gen. Grand Encampment:—

Hartford, September 13, 1856.

Sir Knight B. B. French :—

Dear Sir Knight : Being unable to remain longer at this Session of our Grand Encampment, please do me and my command the favor of calling the attention of all Sir Knights present to the fact, that there exists in the city of Philadelphia several *irregular* Encampments—declared so by the General Garnd Encampment of the United States in 1850, and also by the Grand Encampment of Pennsylvania over which I have the honor of presiding. The special object of this is to notify all Sir Knights, members and visitors, at this Grand Encampment, that many

Sir Knights, hailing from different States, visit these irregular bodies, contrary to their obligations, and the express interdict of this Grand Encampment. In many instances, doubtless, it is from ignorance of the standing of these irregular bodies, whilst, in some cases, this excuse is not applicable.

I trust that the Sir Knights may take some care to give to their respective commands this information, that all having this due notice may govern themselves according to the principles of the Order.

Yours, truly,
W. W. Wilson,
G. Master of G. Encamp. of Penn.

It appears from the report of the committee on the address of the Grand Master, that that officer has issued during the past three years, Dispensations for *twelve* Encampments, as follows—four in Michigan, two in Illinois, one in Arkansas, one in Iowa, one in California, one in Wisconsin, one in Mississippi, and one in Minnesota. A Charter was also ordered to be issued for an Encampment at Iowa City, making two in the State.

The report of the committee on jurisprudence was laid over until the next meeting. The following opinions are from the report :—

> 1. That they are not aware of any existing constitutional provision or regulation which defines the distances at which Encampments should be placed from each other ; and that, in their opinion, in granting dispensations for the establishment of new Encampments, distances must, *ex necessitate*, be left in the discretion of the Grand Officer granting them.

[It is of course to be understood, in accepting this opinion, that there is at the time no constitutional limitation or restriction on the subject. It is clearly competent for any Grand Encampment to define the distances, if it sees fit.]

> 2. Your Committee disagree with the opinion that suspension of a member of a Blue Lodge should affect his standing in the Encampment, unless such suspension was for immoral conduct.

[The term "immoral conduct" as here employed, is too indefinite, and will be differently interpreted by different parties. If the opinion is hereafter adopted, it should first be put into a new draft, more precise and definite in its terms.]

> 3. Your Committee do not think that any Sir Knight has a right to claim knightly burial, and are not acquainted with any other Masonic right of burial, than that which exists in the Blue Lodge.
>
> 4. Your Committee think that honorary members should never vote in Encampments, and that visiting members ought not to be invited to vote.
>
> 5. Your Committee believe that petitions for the Encampment degrees ought always to be made in writing ; and that, although no absolute rule requires it, it is the best and safest policy that they should lie over one regular communication before they are acted upon.
>
> 6. Your Committee are of opinion that the degrees of Royal and Select Master were never constitutionally required to be possessed by candidates as pre-requisites to taking the Encampment degrees, and never ought to be so required.

The committee report adversely to the proposition of the Grand Encampment of Maine for a standing committee on foreign correspondence.

Some extracts from the edicts and decisions of the Grand Master, are reserved for another occasion.

The following was adopted as a special Constitutional provision, wholly *local* and *restricted* in its application. It is probably as well guarded as it could be, but it is a hazardous experiment, at best :—

> "This Grand Encampment being a legislative body, acknowleding no superior, admits an appeal to be taken from the decision of the chair, on any question under consideration therein : Provided, however, that such appeal shall not be maintained unless two thirds of all the members present shall vote therefor. This right is adopted for the Grand Encampment *alone*, and is not to be construed as establishing a precedent for the guidance of any other Masonic body.

Sir Knight Mackey submitted the following as the costume of a Knight Templar, which was laid over until the next meeting :—

> "The Costume of a Knight Templar shall consist of a full suit of black, dress coat and pantaloons, white cravat, black gloves, boots, and gilt spurs, and over all a white surcoat, on the left breast of which shall be embroidered a red cross ; an undress military cap, and on the front a Templar cross ; a cross hilted sword, the scabbard of black leather suspended from a black velvet or leather baldrick, a short dagger on the left side, a black velvet apron, of a triangular form, having on the centre a patriarchal cross, and on the flap a skull and cross bones, all in silver. The edging of aprons and collars shall be of gold for Grand Bodies, and of silver for Subordinate Commanderies.
>
> Every Knight will also be permitted to wear on all occasions the Templar's badge, namely, a patriarchal cross, enamelled red and edged with gold, suspended from the breast by a red ribbon, or gold chain. He shall also be permitted to wear, on the index finger of his right hand, a gold ring, ornamented with the Templar cross between the letters P. D. E. P., and inscribed on the inner side with the name of the wearer and the date of his initiation. And it is recommended that the Commander present to every Templar such a ring, on creation.

The Grand Recorder submitted an interesting and lucid report of his official doings since the last meeting, accompanied with a valuable tabular statement of the Grand and Subordinate Encampments acknowledging the authority of the Grand Encampment of the United States ; from which it appears there are eleven of the former and fortytwo of the latter, with 1366 members. The whole number of Templars in the United States is estimated at 4,710.

The same officer has also appended to the proceedings some brief extracts from the early records of the Body, to which we shall hereafter refer.

As you have a filial reverence for your parents, so, as a Mason, you must have a patriotic veneration for the rules of your country. Never disturb the public tranquility by joining in plots or conspiracies against the peace and order of the nation, or against the government under which you live and are protected. A Mason ought to be a peaceable subject, and practise in public the lessons of submission, quietness, and obedience, that he is taught in the Lodge. The destruction of order is sin.—*Dr. Oliver.*

THE CANADA TROUBLES IN GRAND LODGE OF ENGLAND.

QUITE an exciting debate book place in the Grand Lodge of England, on the 1st of October,—primarily on the legality of the meeting, it being an *adjournment* from the regular quarterly meeting of September; and secondly, on the condition of Masonic affairs in Canada.

At the communication in March, a committee was appointed "to inquire into the expediency of forming a Board to whom all matters and correspondence relative to Lodges in the Colonies be referred for adjudication and decision." This committee having reported in favor of the creation of such a Board, the first question before the Grand Lodge was the adoption of this report, which, after a long debate, was carried in the affirmative. Then came up the question of referring to this Board, a communication from the Grand Master, (who was absent) embracing his "plan" of reconciliation, or relief to the Colonies from the inconveniencies, or burdens, to which—mainly through neglect—they have long been, and continue to be, subjected. The plan of the Grand Master is an improvement on the existing regulations, and partially removes some of the causes of complaint; but does not go far enough to heal the difficulty, and will not be more submissively received by the adhering Lodges in Canada, than it was by the members of the Grand Lodge at London, who feel that their Colonial Brethren have great cause of complaint, and should be more favorably considered. We have not space this month for the details of the question as it now stands, particularly as we propose to append to these remarks the able speech of the Earl of Carnarvon, before the Grand Lodge. We can not close, however, without expressing our belief, that the whole matter is now in the right train for an amicable and satisfactory adjustment. It is fairly before the parent Grand Lodge of England, and in a form that brings it within the control of the members of that body, a majority of whom, we are assured, are not only willing, but anxious to satisfy all the reasonable demands of their Canadian Brethren. It might be hazardous to predict the result of the action of the Grand Lodge at its quarterly communication next week; but we entertain very little doubt, that the Lodges in Canada will be so far placed on an independent footing, as that they will be allowed to choose their own Grand Master, subject to the approval (which will never be withheld) of the Grand Master of the parent Body; and that such a modification of the present laws will be made as to give them a more liberal control over their own funds. Thus making them *de facto* independent of, though *de jure* subordinate to, the mother Grand Lodge. If we understand the feelings and wishes of our Canadian Brethren, such a result would be satisfactory to them, though it might cause the resignation of the present Grand Master of England. We shall wait with impatient interest for the report of the new Colonial Board, and the action of the Grand Lodge thereon. In the meantime we lay before our readers the very able and eloquent speech of the Earl of Carnarvon, as reported in the London Freemasons' Magazine :—

"Bro. the Earl of Carnarvon said: 'Right Worshipful Sir, the motion which I have now to propose, follows, as a natural consequence, that which has preceded it. My motion is, to refer the communication of the M. W. the Grand Master to the board which you have just appointed. (Hear, hear.) If the members of that board are men of experience and judgment, as we believe them to be, the matter cannot be placed in better hands. Indeed, the Brethren, really, have only two alternatives which they can adopt. You must either deal with this communication from the Grand Master now, in whatever way seems good to you, or refer it to that committee; but I believe, myself, that it would be far easier, far pleasanter to the Grand Lodge, to avoid the unsatisfactory task of dealing with the communication now, by referring it to the Colonial Board which has just been appointed. In fact, I think, it would be best to do so under any circumstances. Let it be understood by the Grand Lodge that *they* are responsible for the issue of this letter; for the Grand Master, in language too emphatic to be misunderstood—in language which I wish the Grand Lodge attentively to consider—has told us that he himself now submits his communication to us 'to consider and decide.' Therefore, up to this time, the Grand Master has managed the matter for himself; but, for the future, with *you* rests the responsibility. (Hear, hear.) It is cast entirely upon your shoulders (hear, hear), and I implore you not to arrive at any conclusion of which your judgment does not fully approve. I don't like to go back into the past. (Hear, hear.) The references which have already been made have excited feelings which I have regretted to see displayed, feelings of a character anything but pleasant. I shall not recapitulate the stages by which we have arrived at the present unhappy state of affairs; I have no wish to trespass on the time of the Grand Lodge, and I shall therefore shorten the matter as far as possible. In 1853, we find the first evidence of any discontent in Canada. The Canadian Lodges had a conference at Hamilton, at which they stated their grievances and complaints, in a petition which was forwarded to England; it bewailed the want of harmony in the Canadian Lodges, the irregularity of communications between England and Canada, and last, but not least, the unsatisfactory position of the Prov. Grand Master. This, in fact, was the principal complaint. They complained of the position of the Prov. Grand Master as part and parcel of the whole system of nomineeism, which they described as distasteful to them. They complained that he was holding an irresponsible position, and that they had neither a concurrent voice in the management of the affairs, nor any check upon his proceedings. (Hear.) No notice whatever was taken of this communication. They met again, and embodied their grievances in a set of resolutions. What became of those resolutions, I ask? It is sufficient to say that there was *no reply*. (Cries of 'Shame!') Now Brethren, can you wonder that as time flew in a manner little reckoned of by us in England, it was counted by days and weeks in Canada? Years elapsed—three years, three long years—and yet the Canadian communication was unattended to, and even unacknowledged; and now, who can wonder that hope deferred produced its natural results? Do you wonder that such neglect ripened into bitter fruit the seeds of discontent which had been sown? (Loud cries of 'No!') Only look at the consequences. It was at last, with a precipitancy which I cannot but deplore, that finding they could not obtain relief from England, some of the Canadian Lodges seceded, and perhaps they will never be reunited to those under our jurisdiction. But there are others who have remained true and faithful to their allegiance. (Cheers.) I wish, indeed, and so strongly do I feel it, that I hope my appeal may be heard across the Atlantic, when I express my unfeigned respect and sympathy for those who, despite of the disappointments which they meet with in England, despite of all the glitter and temptations of a species of independency and false ambition, have been contented to remain true to themselves, true to us, and true to the obligations of their Masonic allegiance. (Loud cheers.) There is a better way of thanking them than in mere words for their actions. It is reasonable to suppose that men who have shown such consistency and firmness, will not be persons likely to insist upon claims which are unjust and unreasonable in their nature. In 1853—I leave out minor matters for the present—they contended for the free and absolute right of electing their Prov. Grand Master. Now, I candidly admit, that on this point I could not concur with them. I think it would lead rather to alienation; but there are many steps between taking no notice whatever of their complaints, and granting them everything they asked. (Hear.) No notice whatever was taken of them till a few months ago, when a member of the Grand Lodge, who has shown the greatest ability in these matters, I mean Bro. Portal (loud cheers), brought forward the subject by a motion in the Quarterly Communication, in which he proposed that the Canadian Lodges should elect two candidates for the Prov. Grand Master, and send them to the M. W. the Grand Master, in order that he might select one of them. The Canadian Lodges met and agreed to this in the following resolution :—'That this Grand Lodge heartily approves of the principle contained in the said intended motion, and would respectfully, but strongly, urge its adoption by the Grand Lodge of England, satisfied as they are—[mark the words]—that wide spread dissatisfaction, resulting in disastrous consequences to the peace and prosperity of the Fraternity in Canada, will follow, should immediate action on their just complaints be longer delayed;—that this Grand Lodge would suggest that the said resolution be modified so as to provide that the election of the Grand Master be made by this Grand Lodge, with this proviso—that if disallowed by the Grand Lodge of England within six months after it shall have taken place, it shall be void, but otherwise have full force and effect.' Such is the language of the men who have played the temperate part which I have described. I ask you, Brethren, is it the language of men wavering and uncertain in their opinions? I fear very much the results, should we come this evening to a wrong and unsatisfactory conclusion. I entertain the greatest apprehensions as to the news which the next Canadian packet may bring us; it may be said, you have a communication from the Grand Master, who proposes that henceforth every third year the Prov. Grand Master should send in a report, and if that report, under the auspices of the Prov. Grand Master, should be unsatisfactory, that it should then be competent for the Grand Master to depose the Prov. Grand Master. But this proposal gives no new power to the Prov. Grand Master. He can at present send his reports, not every third year, but whenever he likes. It is also, at present, in the power of the Grand Master to depose the Prov. Grand Master whenever he may think proper to do so. What improvement, therefore, I ask, would be effected by the Grand Master's proposition? What further independence or self-government would it confer upon the Colonies? I answer, none. (Loud applause.) The only reception which such a proposition could meet with in Canada would be scorn and irritation. (Hear, hear.) We have heard of men slumbering while an earthquake was raging around them. Four years ago, there was a cloud significantly ominous, although, at the time, perhaps, not larger than a man's hand. One single temperate despatch would have prevented the coming tempest. But no notice whatever was taken of it. Our officials went slumbering on from year to year. At length the storm arose which had been heralded by so many warnings; and the Canadian Lodges burst forth into open secession. For one whole year these slumbers still continued, and no notice whatever was taken even of the secession,—no motion was brought forward; no change of policy or principles was announced, and when independent Brethren made motions of a remedial character, they were stifled under the pretence, that an ancient land mark of the Order was attempted to be obliterated. (Hear hear.) A Grand Lodge was attempted to be coerced by an overbearing temper and domineer. (Loud cheers.) I have said too much, perhaps. (No, no.) One word more on the broad principles which I wish to see adopted in our colonial policy; it is the greatest mistake in the world to confound quantity with quality. Let us never suppose that extent of dominion is any real test of power. Extent of dominion is no test of real prosperity, unless accompanied by a living spirit, breathing from the inmost centre to the utmost extremity. (Loud cheers.) The great secret of government is, that the main body shall attempt those duties which it is competent to perform. For instance, no man in this room is more deeply impressed than I am with the necessity of maintaining the due dependence and allegiance of the Canadian Lodges to the Grand Lodge of England. I wish to see the Grand Lodge the fountain of appeal—the sole arbiter; and I wish to see all the allegiance due to the Grand Lodge preserved; but I would utterly surrender to the Prov. Grand Lodge all the minutiæ of local business. (Hear, hear.) You will have to look long for a body of men who will unite those qualities which will enable them to take a broad view of questions of policy necessary here at home, and to control the thousand and one details of local administration. (Hear, hear.) What I mean to say is, maintain their allegiance, and leave the local business under their own control. Make them your friends, and do not seek to alienate them; attempt not to depose them into the condition of slaves. (Loud cheers.) There are two principles of government—compulsion and persuasion. Compulsion is idle for us to talk of, and it is irritating to them. Persuasion is a legitimate weapon; it will not break in your grasp, because it is a well-tempered blade, on which is engraven the talismanic characters of 'Brotherly love, Relief, and Truth.' (Loud cheers.) There is a third course which stares one like a phantom in the face. I protest against your standing with folded arms while the stately fabric falls to pieces. (Hear, hear.) Better have an indifferent policy than none at all. (Loud cheers.) Better have any principles than be like the mastless vessel before the storm :—

> 'Come it slow or come it fast,
> This is the fate must come at last.'

Make up your minds to it. Do not deceive yourselves. Be not satisfied with closing your eyes; look at the breakers which appear ahead, and seek not to escape your impending destiny by *ignoring* this difficulty, for you can never *shelve* it. (Loud cheers.) The sands of your hour-glass are running low; the time for deliberation has almost passed away, and the time for action has fully come. There stand the forms of the good and of the evil genius of this great Order, as it were, upon our very threshhold, with the emblems of ascending prosperity, and of hopeless irremediable decay. Both are offered to you. Which will you accept? It can only be done by free speaking and free discussion. Let us do away for ever with that mistaken policy which would prevent us from discussing here those great and important topics which are nearest to our hearts, and which we so freely canvass elsewhere. (Loud applause.) I would say, it is unjust to us and to our Canadian Brethren that there should be a reserve between us and our authorities; it is ruinous to the best interests of the Craft, and, if persisted in, will be fatal to the good understanding between those who sit upon the dais and those who are in the body of the Hall. (Hear, hear.) Therefore I move, Right Worshipful Sir, that the communication of the M. W. Grand Master be referred to the Colonial Board, to consider, and report upon at our quarterly meeting in December. I move, also, that the report be printed and distributed amongst the Brethren at their entrance to the Grand Lodge, and that the Grand Lodge considers that no scheme will be satisfactory which fails to approve of the Colonial Brethren having a voice in the appointment of the Prov. Grand Master. (The noble Lord resumed his seat amidst loud applause.)"

The motion was unanimously adopted.

A MASONIC LOTTERY.

MANY of our readers will probably be somewhat surprized at the heading of this article, but not more so than we were to learn that such a project had been started, in defiance of what may be regarded the moral sentiment of the community, and in derogation of the character and precepts of Masonry as a moral institution. We have so often entered our protest against the demoralizing and dangerous mania for *speculating* in Masonry, which has within a few years past sprung up in different sections of the country, that we do not feel ourselves called upon in the present case to do more than to lay the accompanying communication before our readers, leaving them to form their own judgment on the propriety of the measure. The project, as we understand it, is to put up 200 sets of a series of works called the "Universal Masonic Library" in a Lottery, having *ten thousand* tickets at one dollar each—*one* prize to *fortynine* blanks! To effect the sale of these tickets circular letters have been sent all over the country, inviting the Brethren to become purchasers. Such are the facts as we learn them. On them our correspondent, who is an old and distinguished Brother, comments as follows :—

I know of nothing that has occurred in the last quarter of a century, that has annoyed me so much as this same *Lottery* scheme. Our dissensions and differences, and even the schisms in our midst, will, in the Providence of God, work out good to our cause in many ways, certainly in humbling, and thereby make us more worthy of the exalted privileges we enjoy; but this scheme casts up mire and dirt like the wicked of old, and can only work evil, and that continually. Such are its tendencies, and only such, that it cannot possibly be mixed or mix itself with good to our cause. Nor can its projectors or supporters possibly change its character or alter the results. Like the Minnie bullet that has sped its way under the deadly aim of the *marksman*, its work is death—the result sure—there is no way of escape. The time was when such things could have been, at least without visible harm; but that time is past, and if it lies at all in the future, its distance is far beyond the reach of mortals now living. There was a time too, when Abraham of old could have obtained his laudable desire of the Most High, if there could have been found ten men of kindness in that wicked city of the plains; but long after that, at least long in the estimation of mortals, the same great and good being refused to relent even though Moses and Samuel, Noah, Daniel and Job all stood before him in earnest entreaty.

This Lottery scheme is like the fatal *stab* which passed "between the fifth rib," and that too by the professed *hand* of friendship; thoughtlessly or ignorantly, perhaps innocently; but still none the less certain in its effects.

And now, in all the simplicity of faternal earnestness—what is to be done? What shall the fraternity do? or what is still more pertinent—What will Bro. Brennan do?—what will Bro. Morris and his associates do? It is vain to attempt to argue the right or wrong of the *thing*, for an enlightened public has long since placed the broad seal of its condemnation in characters that may not be misinterpreted, upon all such schemes, whatever may be the pretext of the projectors. And, if so, what must be the censure when such schemes are identified with Freemasonry? and that too under the control, sanction and formal commendation of those who stand at the head of a Masonic periodical, which professes "alone to bear the Banner of Brotherly love and eschews all evil!"

Nor, will the fact of Bro. Brennan's withdrawal for *twelve months*, relieve, but rather serve to embarrass; and if it be not indeed proof positive against the project, it is at least demonstrative of their doubts as to the propriety of the scheme.

But what can be done to arrest the evil?—that is the question—of all others now the most important. Will Bro. Brennan withdraw his proposition? or will the answer be—Let the cause bleed until we get the *dimes*: so I infer from his last article, in which he seems to argue that the Craft, on whose large heart he confidently relies, are bound by every consideration to foot the bill for his Masonic Light! But if such schemes are the ligitimate result of the *light* with which they desire to illuminate the craft, and through them the world, better, far better, that we grope our way in the dark, or at least by more *feeble rays*, as hitherto we have done—at least in the estimation of these enlightened Brethren. Still the question is unanswered, perhaps it may so continue to be. Who has the courage to attempt its solution? Bro. Hyneman of the Mirror and Keystone has made the attempt, but met with a decided rebuff, which may perhaps deter him. Who else will try? We answer, let the Masonic press, which holds to some extent the guardianship of the craft, speak out and that at once. And if this Lottery scheme be right and promotive of the cause of Masonry, let it be vindicated at all hazards; but if the reverse, let it be condemned and its projectors bear the odium; but let not the reproach rest upon the fraternity. Yet the question will recur—What shall be done? Let us pause and examine a little, if only as the proverb says of our Yankee brethren, by asking another question—Is it true that the Craft are bound to pay the publishers of this Library scheme? So I understand Bro. Brennan to argue; and, if so, let him and his associates boldly set forth their claim, and it will be tried before the Masonic world on its true merits, and a verdict rendered, doubtless worthy of the exalted tribunal. This they may have the right to do; but to bring this great reproach upon our cause (I can regard it in no other light) and expect to escape censure, or to shield themselves or the Fraternity, whilst walking in paths forbidden by an enlightened Public, is irrational indeed.

F.

GOV. DUNLAP'S ADDRESS.

[We make the following extract from the eloquent address delivered by M. E. Comp. R. P. Dunlap of Maine, before the Gen. Grand Chapter of the United States, at Hartford, Conn. on the 9th September last.]

FROM all parts of our country are we come with a common purpose, to pay a common votive offering. We come with no party or sectional differences, with no wrongs to present or grievances to be redressed. We come imbued with that fraternal feeling, the guiding star of our institution, which extends the hand of cordial greeting to every one, however humble his condition, who bears the seal of our institution upon his forehead. But above all, we come animated by that spirit of broad and enlightened philanthropy, which transcends all bounds of time and space; which looks above and beyond the mere petty and temporary distinctions of party, of locality and of social condition; which extends its charitable influences to all men, recognizing all as members of a common brotherhood,—and which seeks for its ultimate object the uniting of the whole human race, by a common bond of sympathy.

Animated by such sentiments, let us come together, divesting ourselves of all that tends to strife or discord, imbued with a mutual regard for each other and a common love for our institution. As the waters of our great northern rivers mingle themselves and are lost in the waters of the gulf, so may we, from the sea-girt States of the North and the East, from the broad and expansive West, and from the sunny South, mingle on this consecrated spot and become lost to ourselves as individuals, in recognizing the common bond, that binds us together as a common brotherhood.

The place of assembling, around which cluster so many proud associations, calls forth grateful recollections of the past and excites the most flattering hopes for the future. It is well for us that we are met together to-day in the city of the CHARTER OAK; and while our feet press the same soil once trod by those first heroes in the cause of liberty—those first exponents of the great doctrine of resistance to unauthorized power, who were wont to cluster beneath its branches, let us imbue our hearts with the same aspirations and the same lofty purposes that animated them.

We too may recognize as an emblem of our own institution the *Oak* that faithfully kept its secret, not for the purposes of deception and intrigue, but that it might be the means of diffusing the influences of peace and prosperity over coming generations. Again let me say, we hail it as an auspicious omen that we are met together to-day in the memorable city of the CHARTER OAK.

The period elapsed since our last assembling is one of marked and peculiar features. The feet of civilization have been stayed in their onward progress by the fearful and untoward obstacle of war. The civilized nations of the old world have been clashing in arms, and all the appliances of art and science have been brought to bear by the contending foes, in efforts to crush one another. Those nations, who from their long accumulated greatness, from their civilization and their refinement, might be expected to lead the van in the development of the arts of peace and the inculcation of moral and religious truth, have been turning all their mighty energies against each other, and with deadening force have the swords and bayonets been clashing in the nearly equal contest;—and but a few months ago the news was borne to us, that the combatants had retired from the blood and carnage, with nothing gained but the gratification of national self-will.

Most gratefully do we turn our eyes from this scene to our own beloved country, rejoicing in all the arts of peace and resounding with the busy hum of industry,—to the East with its extended commerce, whose sails whiten every sea and are spread on far distant oceans beneath unfamiliar constellations—to the West with its broad and rolling prairies smoothed out by GOD's own right hand, and with its majestic rivers freighted with the rich fruits that ripen along their banks—and to the South white with its fields of cotton and waving with all the luxuries of a tropical vegetation. When we look at each and all of these separately, and then call to mind that they are united by a common bond—that though many, yet in a higher and nobler sense they are one;—then it is that we see a nation born in a day,—springing into existence full-panoplied, like the Goddess of heathen fable.

But why, it may be asked, do I speak of these things in connection with our time-honored Order? Some assert that our principles and our practices are directly opposed to Republican Institutions. Others, with a more complaisant charity, are willing to allow that our institution is a harmless one, exerting neither positive nor negative influences on society; of no practical value, except as affording to its votaries a passing hour's amusement; a mere bubble, floating on the surface current of life's stream, dancing in the sunshine with its rainbow colors to please the passer by, and then bursting into nothingness.

To all such we need offer no argument of words. We will point with a silent finger to the long scroll of History that lies behind us; there it is—read it, and decide for yourselves. We have our antecedents, and what better criterion can there be of what we are at the present time? A bitter fountain cannot send forth sweet waters. If we had no other argument, here is one sufficient to rebuff all the assaults made against us.

The scholar of antiquity can trace the ancient landmarks of our institution, in its march down through the centuries. Some in their enthusiastic zeal have traced us back to the earliest days of Greece, of Egypt, or still farther to the first history of the Jewish nation. We however will be more temperate in our genealogical researches; although it would be well to say, that there is nothing in our present or past history, so far as we can trace it, which might not favor such suppositions, if there were any reliable evidence on which to base them.

Whatever be our origin, it is certain that our institution breathes the same morality and inculcates the same broad and enlightened philanthropy which flowed through the philosophy of Socrates, while it embraces all the leading points in the ritual of the Jewish faith.

Emerging from the mists of mythology which shrouded all ancient history in doubt, we first recognize Freemasonry as a distinct and definite organization, glimmering through the darkness of the Middle Ages, like a vein of gold glistening in the dark and solid rock. That light, faintly glimmering in the distance, grows upon us as we gaze upon it. The moral precepts of Socrates, the wisdom of Solomon, and the inculcations of Christianity, whatever they may have been in the past, are no longer with Freemasons vague and speculative theories. A world is lying in darkness around them, and with ready hands they seek to reclaim it from the dominion and bondage of ignorance and superstition. Then it is, that we see Freemasonry as an operative institution, not merely counselling others, but putting its own shoulder to the wheel and hastening on the great day of reformation, when the light of knowledge and truth was to be diffused over all men.

With their own hands they reared temples to the worship of the living God, and institutions for the dissemination of knowledge among their fellow-men. With their own accumulated stores of knowledge, with refined and cultivated tastes, and with a deep and unwavering Christian devotion, they reared upon the foundations of Pagan architecture, in part, if not in whole, a new order of their own devising, and crowned its towers and twined around its pillars and among its lofty arches the symbols of the Christian faith. Then it was, that the world saw rising from the decaying fabrics of Greece and Rome, like the phœnix from its ashes, the first embodiment of Christian Art, imbued with that spirit of heavenly aspiration and encircled with those precious emblems on which the Christian loves to dwell.

The operative features of our institution expired with the age that brought them into being and created a necessity for them; but that spirit and those principles, which directed the hands of its followers in raising those monuments of their Christian zeal and Christian philanthropy, still live among us, and are still diffusing their influences abroad, and will continue to do so long after the structures to which they gave a being shall have mouldered into ruins. Let this record be read by those, who doubt whether Freemasonry is or has been an institution of any practical value.

MASONRY PRACTICAL CHRISTIANITY.

[WE make the following eloquent extract from the annual address of the M. W. Grand Master, to the Grand Lodge of Texas, in January last] :—

"It is true, we have our enemies, and often find them where we least expect: even among the Christian leaders in our land, we find those who are so prejudiced against our Order, that ordinary civilities are withheld from its members. I would say *Masonry is practical Christianity*, and in the language of a well known Masonic historian—"Upon all the arrangements of our Order, and upon all its operations, we see the shadow of *Him* who loved humanity and sought to assuage its griefs. Eighteen centuries ago, He went about doing good—the music of his footsteps charmed away human sorrows—joy brightened before him, and hearts were made bright and glad by reviving hope. Freemasonry to-day continues His ministry of love, or rather Freemasonry. He himself still carries forward His own benevolent works—soothing and protecting the lone widow and her fatherless babes, and extending to the child of sickness and poverty the tender consolation of *fraternal* sympathy."

A CHAPTER OF HISTORY.*

FREEMASONRY had its origin in the remotest antiquity, and it is impossible to say, with perfect certainty, where or in what country it began. There is no question, though, that there was much in the Dionysian Mysteries, celebrated throughout Greece and Asia Minor, and in the Fraternity of Dionysian Architects, scattered over India, Persia, and Syria, who practised the mysteries of the same name, that would assimilate them in a striking degree to our Order. It is admitted further, that the Dionysian Architects existed as a society in Tyre, at the time King Solomon sent for workmen to build the Temple, and it is also conceded that Hiram, the widow's son, the chief builder, belonged to that society.

The Essenian Fraternity, too, bore so strong a resemblance to Masonry that any one acquainted with the two Orders, will recognize some of the same principles in both. Pythagoras derived most of the knowledge and ceremonies of the Esoteric School of Philosophy from the Essenians, and, in the Bodlian Library, the celebrated John Locke found a manuscript, in which it is laid down that this Great Ancient was the man who brought Masonry from Egypt and Syria into Greece, whence, in due course of time, it reached England. It is certain that there was some connection of Pythagoras with Masonry, for he has ever been most highly esteemed by the Order, and the Lodges have adopted one of his well-known problems as a part of their rites.

In all the ancient Mysteries, a symbolical language was used, and many ceremonies were employed which alone establish for them a kindred relationship with Masonry. These Mysteries pointed to the moral and religious obligations of men, and to all the obligations of life. Like the Christian religion, they had a direct reference to the death of some great benefactor of our kind, to our duties to one another on earth, and to the happiness of man in Paradise, as well as his deviation from the commands of God, and his temptation and fall, and his future resurrection from death, and his restoration to a new and an eternal existence. In studying the ancient traditions and records of these various sects and Orders, I have been induced to believe, from their many points of resemblance to the great Order established by Christ, and from the coincidence of so many of their principles and observances to the doctrines taught by the Saviour, and to the events which occurred in his earthly pilgrimage, that they were really ordained by Heaven, not only for the improvement of mankind, but in some way to foreshadow the coming of the Redeemer of the world, his infinite goodness, his cruel persecution, and his ignominious death, but glorious resurrection and ascension to his Father.

But to pursue the regular tenor of my discourse, and to prove the identity of Masonry with the mysteries of the olden time, I am enabled to remark, that almost all of the emblems used in the secret associations of the early ages, and especially such emblems and symbols as were valuable, and as contained a point or moral, are now employed universally in the Lodges of Freemasons. The trowel, the square, the compass, the ark, "the stone which the builders had rejected," the plumb, and level, the star, the sun, the ladder which Jacob saw, and the lambskin, which, in all ages, has been the badge of innocence and purity, are inseparably connected with Masonry, and are the indispensable ornaments and tools of all worthy and authorized Lodges of the Brotherhood to which we belong.

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* From an address by Jos Abney, Esq., at Edgefield, N. C.

By some distinguished antiquarians the origin of Freemasonry has been assigned to the mysteries observed at Eleusys, near Athens, into which it was deemed criminal for an Athenian to neglect being initiated, and whose disregard constituted one of the grave charges preferred against the great philosopher, Socrates. The Eleusynian mysteries, also, are supposed to have emanated from Egypt, whence sprang most of the sacred rites and observances of the heathen world. They were based upon the tradition of the death of Osiris, King of the country, by the treachery of his brother, Typhon, and the search for his body by his wife, Isis, Demetre, or Ceres, her discovery of it, and the pomp and solemnities she used in marking the spots consecrated by his remains.

The candidate for introduction into this Fraternity was required to be a man of spotless character, and he was then indoctrinated into a code of morals which he was compelled to adopt, and which was replete with the noblest principles of justice and the sublimest sentiments that could be instilled into the human mind. In truth, the unity of the Godhead, the doctrine of future Rewards and Punishments, and many other important lessons, very much akin to the precepts and practices of that religion afterwards preached by Christ, were taught to the newly initiated; and he was, in reality, a renewed man, and a professor, to some extent, of that admirable system of faith and religion which has saved a world from the ignominious thraldom of sin and vice, and from a damnable paganism that had sunk mankind into the profoundest depths of crime and folly, and diabolical cruelty and superstition.

When the scholar has made a thorough perusal and investigation of the Ancient Secret Societies, and more hidden and solemn observances, he sees in them so strong a likeness to genuine Freemasonry that he scarcely knows how, entirely, to consider them distinct from each other. The chief difference is the greater purity of the Masonry of this age, compared with the mysteries of the dark ages of human ignorance and depravity. The practices, the hieroglyphics, the belief in one God, and in the immortality of the soul, and the devotion to a pure morality and religion, are the same, and possibly have been such, since the foundation of the world.

From the most thorough examination I have been enabled to make as to this time-honored Order, there rests upon my mind no shadow of doubt that I have indicated to you its proper source, and that it always had in view the same objects, namely, the promotion of every virtue, the promotion of the knowledge of God, the promotion of charity, of brotherly love, and of light and wisdom among men.

As still further proof of the antiquity of the Order, or of at least, most of its observances, and mysteries, and sacred symbols, the travellers in Europe and Asia have discovered, besides the indications about the Mosque of St. Omar, at Jerusalem, and the Mosque at El Aksa, at the same place, ten thousand signs, and other marks unmistakeable in both Continents which afford testimony beyond dispute, that Masonry has no date as to its origin, and that the world has no institution which can carry its beginning to a more ancient period.

Dr. Robertson, Catherwood, Durbin, Olin, Maundrell, Richardson, Benonie and Arrundale and others, who have travelled in the East, and who have given to the world the results of their researches, have furnished to Masons accounts in regard to certain vaults, rocks, figures and images in many countries of the globe, and particularly in that country which Masonry boasts of as its own direct birth-place, and as the birth-place of our Saviour, which, to the mind of a well read Mason, "is confirmation strong, as proof of Holy Writ," that even the sacred Scriptures come not down to us with a surer sanction than it does, and with evidence better calculated to satisfy the incredulous and unsteady mind of man, as to their universality—as to the great objects they are designed to fulfil, and as to the time they first made their appearance among men.

The stones of the Temple at Jerusalem, we are informed, were prepared with so much nicety, that when put up, they looked like a molith, or single stone. Each stone too bore the mark of the workman who executed it. This all conforms to the traditions of Masonry; and some of these very stones have been discovered by travellers in different regions of the earth, whose glory had a termination long before the day of Solomon, and especially in the regions round about Judea, which verifies all that I have ever said, or that any man has ever said, in regard to the antiquity of the Fraternity.

Why, in the year 1542, from the account of a writer in the London Freemason's Quarterly Review, when the walls of the fortress of Allahabad, in the East Indies, were raised, they were found to be composed of oblong blocks of granite, covered with Masonic emblems, and bore incontestible marks that the stones were cut, carved and numbered by the workmen, before they were conveyed from the quarry. In a communication on the subject of Mason's marks, a celebrated correspondent of the Historical Committee of Arts, Monuments, &c., at Paris, said he discovered those *marks* at Strasburg, Spire, Worms, Rheims, Balse, and elsewhere, and imagined he could distinguish the different schools of Masons to which they belonged. The marks of the overseers and men varied in character, strictly according to the position of the workmen. There were the first class, consisting of monogrammatic characters, and separately placed on the stones, and the second class, in the nature of symbols, representing shoes, trowels, mallets, &c.; and in one of the Towers at Rheims, even the *lowest* portals bore these marks.

A few years ago, an ancient Gothic structure, the tower and South side of the church of St. Mary's, at Shrewsbury, England, underwent repair, and the distinctive marks of several operative Masons were discovered in the beautiful Norman arches that adorned it; and many of those marks used centuries ago, were similar to those in use at this day among Masons. This church was raised by king Edgar, and ancient Masonic history instructs us that in the tenth century, during the reign of that Prince, the Fraternity of Freemasons were engaged in its erection.

But evidence, the most convincing and the most conclusive of any of the venerable age of our glorious Fraternity, has been found by travellers of every period, in almost every country on the face of the globe.

I speak to you, my Brothers, in the language of truth, as well as of history, that I believe there has scarcely been a discovery of an ancient Tower or Temple, or of the ruins of an ancient city, in which the distinctive marks of the Freemason, or his emblems, or his symbols, have not been the first object to arrest the attention of the antiquarian, and the prominent subject which has formed the burden of his discourse.

For one or two years, the observations and the discoveries of adventurers in the Old and New World have formed the chief recreation of my leisure hours, and I have seldom opened a book on travels in which I have not found, as described, buried in some ancient ruin, a part of that noble language, which cannot be deciphered by the uninitiated, but which, even in this enlightened day, is employed to instruct the Freemason in the obligations he has assumed, in the great duties he is called upon to perform, and in those high principles which have been held sacred by the Order, ever since the flood, or "since the time to which the memory of man runneth not," and of which he can form no adequate judgment.

On the banks of the Nile, in the very heart of Africa, in Asia, in Europe, and in the remotest regions of the earth, there are not the remains of a noble city, of a dilapidated temple, or of a desecrated burial ground, or of a demolished observatory, or of a steeple, or of a pyramid, in which we do not see the signs of our craft, which no Craftsman can deny.

AN OLD AND FAITHFUL OFFICER.

A pressure of matter which we could not with propriety put aside, has prevented, for some months past, that attention to the proceedings of Grand Lodges, and other bodies, which it is our custom to devote to them. Among the number thus neglected, is the Grand Lodge of Texas, in whose proceedings we are always certain to find a full remuneration for the time required for their examination. The truth of this we have realized anew in looking over the doings had at its annual communication in Jan. last; and among other matters of interest that have arrested our attention, is the following from the report of the Deputy Grand Master for the 14th District—R. W. Brother JAMES WEBB. We transfer it to our pages, as embodying in a personal narrative, the opinions of an experienced and faithful Brother, on a question of practice, which has caused much uneasiness among the older members of the Institution; namely, the frequency of initiating and advancing candidates, out of time, under the authority of Dispensations. Our Brother says:—

"In the month of September last, as D. D. G. Master, I authorized the Corpus Christi Lodge to dispense with the ordinary rule in conferring the several degress of Masonry, so far as the same related to the case of Dr. Luckett. I did so under the following circumstances, though, as a general rule, *I am opposed to granting Dispensations of this kind.* Dr. Luckett had some time previously petitioned for admission to the Lodge, but, after drawing up the petition and before presenting it for action, he was taken violently ill, consequently it was not acted upon; sometime afterwards, it was represented that he had partially recovered, but that his physicians had prescribed a course of travel for the final restoration of his health, and that he was desirous of being initiated and of taking the several degrees before setting out on his travels. Under this state of things, I authorized the petition to be read in the Lodge, and, by a unanimous vote, a committee was appointed to act upon it; that committee reported, almost instanter, that he was worthy of the degrees, and represented his as a case of emergency, which ought to dispense with the ordinary rules; and the report being unanimously adopted by the Lodge, I had the ballot passed, and he being accepted, I conferred the first degree upon him the same night; but, in consequence of his feeble health and the lateness of the hour, no other degree was conferred on that night. Since then, I have been unable to attend the Lodge, and cannot state from my own knowledge whether the other degrees were conferred under the dispensation, or not; but I have no doubt that the proceedings of the Lodge, which, I presume, will be sent up to you, will show what further action was had on the subject.

"In granting this dispensation, I was, perhaps, somewhat influenced by the fact that I had known Dr. Luckett for years as a worthy and estimable gentleman; that he had resided in our midst for a considerable time, and was universally esteemed for those qualities which adorn the Masonic character; and I was satisfied he would never disgrace it, under whatever circumstances he might become connected with it.

"Before closing this report I am constrained to say, that I cannot hereafter perform the duties of any Masonic office. My age and infirmities admonish me that I should not task my abilities beyond my physical power of performance; and I am conscious that I have as much to do out of the pale of Masonic requirement, as I can perform creditably to myself and advantageously to those who have confided in me. I, therefore, hope that I may not hereafter be looked to in reference to any Masonic appointment, and this indulgence, I trust, I may claim from my Brethren, in consideration that I have already served, to the extent of my ability, for *more than forty years*, in trying to disseminate the true and genuine principles of Masonry."

INSTRUCTING INITIATES.

WE extract the following from the very clear and able report of the Committee of correspondence of the Grand Lodge of Texas. The views are so eminently just and truthful that we particularly commend them to the attention of officers of Lodges:—

"An addition of numbers of Freemasons in our Lodges is not the only requisite we need. We want members now, and those who may hereafter become such, to understand the principles taught in the explanation of our emblems and lectures, as a system of *moral and social virtues.* We want them inculcated, and not merely so in name, but we want them followed out in reality by our members in their lives and conversation. We want Masonry as it is (moral Freemasonry) taught as a science to the initiated, as they advance in their degrees, or, in other words, we desire that the initiated should understand fully, and be well instructed in one degree first, before they take another, and so onward in the second and to the end of the third degree.

"These are certainly the true principles, and the only mode of teaching to make perfect and good Masons. We congratulate the craft in New Jersey upon the change which has taken place, and the gradual advance of the Order since the *dark days*, when wild fanaticism reigned triumphant over the land, and when many of the best and boldest were compelled to hide their faces to save them from the storm. Let the true principles be instilled into initiates, and we have little to fear from without. But when this is not done, and the enemy attack us, many who have gone through the ceremony fall beneath the pressure from without and become the rampant leaders of the opposition."

MASONRY IN SOUTH AFRICA.

The British Lodge, No. 419, at the Cape of Good Hope, has just erected for its own accommodation, a new and convenient Temple, at an expence of $7,500, the following account of the inauguration of which is given in the Cape Town Mercantile Advertiser of the 28th of March last:—

"On Monday, 26th March, 1856, the inauguration of the new temple of the British Lodge of Freemasons, was celebrated by a grand procession of the Craft belonging to the different Lodges of Cape Town, likewise by several distinguished members belonging to other colonial and foreign Lodges. The Deputy Provincial Grand Master of the Netherlands was also present with his Standard bearers and Officers. The Brethren assembled at the old Lodge in St. John street, and from thence proceeded in procession, with a band of music leading, the banners and flags of the different local Lodges presenting a very imposing and novel scene. The assemblage of spectators was numerous along the line of procession to the new Lodge; in the gardens, in which the gathering of ladies was immense, to witness the marching round the grounds, the band was playing in the centre. Stewards were appointed by the Lodge to attend to the comforts of the ladies present, who were bountifully regaled, and every attention paid to them. The procession having entered the temple, and the Brethren being seated, the Lodge was opened with solemn prayer, and sacred music performed, when the ceremony of consecrating the new temple was at once proceeded with. The Deputy Provincial Grand Master of the Netherlands gave a very appropriate oration, which elicited the admiration of all present; that being concluded, the Lodge was then closed, and the Brethren retired to the banqueting-room, to partake of refreshments, provided by Bro. Rennie, the Steward of the Lodge. In the evening, the Brethren, between sixty and seventy in number, assembled at the Masonic Hotel, where they partook of a sumptuous dinner provided by the host, which did him every credit. The spacious room was tastefully decorated with the flags of all nations."

Besides the above, there are at Cape Town another English and two Dutch Lodges, and one Chapter. The Dutch have also a Prov. Grand Master for the Province, and the English Lodges have petitioned for a similar appointment, which will probably be made in the course of the present year.

THE MASONIC ESSAYIST.—NO. 2.

BY BROTHER ANDRES CASSARD.

"Masonry is a moral Order, founded on liberality, brotherly love and charity, and instituted by virtuous men with the praise-worthy design of calling to our remembrance the most sublime truths, in the midst of innocent social pleasures."—*Arnold.*

What is Masonry? This is a question often propounded to the professors of the "Royal Art." It has, very frequently, been put to us by different persons, some, without doubt, in good faith, and others in a taunting captious spirit. To the last named sort of querists, we never deign to give an answer; and to the former, we would say, that to furnish a full reply in all its particulars, would require a long dissertation, more suitable for a volume, than a brief essay. Besides, we do not wish to set ourselves up as a preceptor of mankind, while there are so many writers more experienced and practised than ourselves.

There is a sickly propensity in some men to criticise and blame things that they will take no pains to study or understand. But when we consider that Freemasonry, the most noble and glorious of all human Institutions, is so much misrepresented, misunderstood and abused, we are prompted, as a "*faithful guardian of the precious treasure confided to us*," and by our zeal, though that zeal may not be fraught with the wisdom which others possess, to contribute our mite in vindicating our Institution from the unjust aspersions cast upon it by ignorant and malicious defamers, and give to those anxious of knowing "What is Masonry," some of our views of its character and design. In doing so, we shall but render to a useful and admirable Institution, that just homage it so well deserves for the great benefit which it has afforded and continues to afford to Humanity!

The altar of true *Masonry*, has ever been consecrated to *Virtue* as well as *Science*. At this altar, men of every clime and nation, whose hearts are pure and souls honest, can freely come and pay their homage. In our Sanctuaries we teach nothing but reverence to the Great Creator, Preserver and Benefactor of man; loyalty to the government under which we live, obedience to its laws, and universal benevolence, or love and good will to our fellow-beings. If to inculcate and practice such sublime principles as these, principles of the most pure virtue and austere morals, are deserving of censure, we would ask, what are the ones to be inculcated and practised, which will deserve the approbation of the good and virtuous?

Of all "religions," so called, Freemasonry is the virtue and the essence. Its doctrines are as pure as its morals. Charity, the stay of hope; *honor and honesty; forgiveness of injuries; indulgence and universal tolerance* in theological dogmas and forms of faith; *Friendship*, that precious gift of heaven to man, sweet tender sentiment of the heart to mitigate the evils of human life; *humility* before God and courteousness to man; even that *equality*, which repudiates all vain decorations, invented by pride, and assumptions of superiority. These are the true and sublime principles of *Masonry*, and the *only* nobility and greatness taught in its School of Virtue and Science!

We are free to admit that *Masonry* is not at the present day what it was in the early ages of the world, nor has it been the same in different nations at contemporaneous periods. But every man of candor will concede that the diversities which existed, and the changes that have taken place, could not have been prevented, but have been a necessary consequence of the changes induced by the different nationalities and systems of government, by the different natural characters of the men who were admitted within the pale of the Institution, and by the different state of society, customs and manners of the people who now inhabit the earth, compared with those which existed centuries ago. It is certain, that at present is unknown so strict a discipline as that which prevailed in "*auld lang syne*;" witness the historical record of the initiation of Orpheus and Pythagoras into the ancient mysteries, who came near losing their lives in passing through the severe ordeal of initiation. But notwithstanding all this, we have abundant evidence to prove that the same religious and moral principles are now inculcated, as in primitive times, though not in so fearful a manner.

On consulting ancient authors, treating on the subject, we find that the Christian religion in its forms and ceremonies and discipline, borrowed from the initiations, if not adopted them. Hence the discerning Mason will have observed, that in those Christian churches, where the most ancient ceremonials are still preserved, certain forms in *Masonry* bear a close resemblance to them.

The "*higher*" secrets of those mysterious institutions of the olden times, *were confided only to the select few, who had the proper disposition and intelligence to comprehend them;* while the masses of the people, too ignorant, and entirely unprepared to appreciate them, had to be content with the "*lesser mysteries*," and were left to regard the *literal* teachings of a stupid idolatry, which constituted the worship of the people, as the true worship of the Supreme Being.

The one only true Eternal God, Creator and Conservator of all things, full of goodness, truth and mercy, who will reward every one according to his works, who is alone worthy of the homage of all men, was the adorable Supreme Being, who was worshipped within the sacred prescincts of the Temples devoted to the "ancient mysteries." This is the same religion which has been preserved with care in the Sanctuaries of Genuine Freemasonry, and *this* the Most Holy Being, to whom true Masons pay their adoration. Any changes in external forms or ceremonies, are of no consequence, when the essential principles of our Institution are preserved pure and intact, and in their primitive excellence and grandeur. In *Masonry*, there is no first nor last, no powerful nor weak, superior or inferior, great or small: all are Brethren, all equals; and all who possess the genuine spirit of *Masonry* are willing to have things so. It affords them the greatest pleasure to enjoy in their re-unions, the innocent hilarities peculiar to Freemasonry. Ambition, hate and jealousy are strangers in our Temples, and are unknown among Brethren in their Masonic intercourse in the world. Masons imbued with the true principles of the Order, seek no high places to the disparagement of others, find no baseness to commit, no insolence to practice to the lowest of God's creatures, and have no enemies to fear or punish. True Masons aim to search after and enjoy *the true light*, and discarding all selfishness, "*love one another*," and seek to forget and forgive the offences even of those opposed to them.

Such as we have above described, are the true principles of the most noble and glorious Institution of Freemasonry; and we really believe that these sublime principles *are the only ones* that will conduct us safely over the path of life to the goal of happiness. In consequence, to these principles, we have *but one law, to obey the laws* of God and our government; *only* one *object, to do good; only one crown, Virtue; only one banner, inscribed* "Humanity."

GRECIAN LODGE.*

Grecian Lodge, in this city, received the annual visitation of D. D. G. M. Hon. Peter Lawson, with his suite, on the evening of Friday, the 17th inst. The usual exercises were conducted at their Lodge room, where a large number of the Craft were in attendance; after which, the company repaired to the Franklin House, and sat down to an excellent supper, provided by Capt. Decker. At the supper the Ladies of the Brethren appeared and enlivened the occasion with their presence.

The following toasts were read and responded to by Bros. Lawson, Edson, Gardner, and Putman, of Lowell, Davis, of Boston; Abbott and Sanborn, of Andover; Boardman, Wright, Stoddard, and Sargent, of Lawrence:

The R. W. Grand Lodge of Massachusetts—The blazing star in the centre of our trestle-board; as it was the earliest, so may it be the steadiest and purest star, in the constellation of American Freemasonry.

The R. W. Peter Lawson, D. D. G. M.—Eminent for Masonic knowledge. Whether representing this district in an honorable and responsible office, or in his private capacity as an observant traveller among foreign Masonic bodies; everywhere the friend and the pride of this Masonic district.

Merrimack Lodge, Haverhill—May our fraternal intercourse last as long as the beautiful stream, from which she takes her name, runs past our respective jurisdictions.

St. Matthew's Lodge, Andover—She meets on a high hill, we in a low vale; she, at the seat of learning, we, at that of labor; our fraternal intercourse is an evidence of that intimate connection, which Masonry recognizes between education and employment.

Pentucket Lodge, Lowell—An older laborer in a manufacturing city, than we; when our work equals hers, we shall be content.

Ancient York Lodge, Lowell—A brilliant example of the Masonic demands of the present day; as a lodge of strict observance, we look up to her.

The memory of Washington, Warren, Franklin, and other Masonic worthies—May we emulate their virtues, as we follow their work.

Our worthy Past-Masters—Our present condition shows how truly they worked, and kept their "hieroglyphic bright."

Woman—While she is excluded from our Lodge-room, she reigns, uncontrolled, in our hearts. We welcome her to our festive board.

The present occasion—May this not be the last; may the good time which has come to-night, be always coming.

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* From the Lawrence Sentinel of October 25th.

The festivity of the occasion was heartily enjoyed by the company, which, beside the Lawrence Brethren, consisted of representations from St. Matthew's Lodge, Andover; Pentucket and Ancient York Lodges, Lowell; Merrimack Lodge, Haverhill; and Winslow Lewis Lodge, Boston.

"THE HULL THAT CONCEALS THE KERNEL."

[From the address of the Grand Master of Arkansas, M. W. Ichabod, J. Jordan.]

"OUR principal tenets are Brotherly Love, Relief and Truth. What can be sounder and more deeply moral than our creed? What more beautiful and simple than our tenets? That institution built upon the sand (we have from high authority) must fall, but that which is built upon a rock resists all floods and storms; and, amid crumbling empires and falling dynasties, still lifts its time-honored head above the ruins, pursuing those labors of love and good will to the human family, that have characterized Freemasonry in all ages of its existence. Dr. Oliver very truly says: 'There is something in Masonry deeper and better than words and signs and ceremonies;' and I say that he who is content with merely knowing how to work his way into a Lodge room and to pass himself as a Brother, will never see the real living beauties of Masonry—will never behold the dazzling glory of the Mystic Temple—its moral, its Scriptural excellencies.

I admit that the outward defenses thrown around our institution are absolutely necessary to preserve the secrets of the Order from unhallowed hands, and the approach of the impostor and the unworthy; and all Masons should be perfect in a knowledge of them; but then we must bear in mind that they are but the casket that contains the precious jewel—the hull that conceals the kernel—the shell to preserve the egg. The destruction of the one is the inevitable ruin of the other. *Preserve both.*

Masonry itself is a living, active principle, possessing both a body and a soul, as well as outward adornments. Its paraphernalia and mystic signs are but the robes that enshrine and cover its vital, living principles, with which every Mason should be deeply imbued. We should all stand by and contend for the old *land marks* of the Order, and never recognize the existence of any power under the canopy of heaven to change those features of the Masonic Ritual which mark its distinctiveness as a system, and give it universality in the three symbolical Degrees.

The world may and ought to progress in the arts and sciences, in philosophy and morals. In our efforts to do good, to alleviate the sufferings of our species, to dry the widow's tears, to educate and relieve the orphan, to hush the sighs of of affliction and human woe, to shelter the homeless, feed the hungry, clothe the naked and instruct the ignorant—in all these, as the divine mission of our Order, we may progress. There should be progression. But in the observance of our Ritual we should be 'Old Fogies.' While it behooves us to preserve, with vestal vigilance, all the words, signs and ceremonies of the Ritual, we should also dig deep for the pearls that lie concealed at the bottom, and familiarize ourselves with our great principles, and become well acquainted with those sublime doctrines so beautifully taught and illustrated by our symbols. To do this satisfactorily requires great diligence. We must not only commit to memory our lectures, but should avail ourselves of all the Masonic publications and authorized Masonic literature, to which we can gain access. Time and perseverance accomplish all things; and the beauties and moral excellencies of Masonry are only to be discovered and rightly appreciated by the industrious and diligent student. A lazy Mason is a misnomer."

MASTERS OF LODGES.

"'THERE is, unquestionably, much too great a desire now-a-days on the part of the Fraternity to value numbers above quality. In the history of the Order there is no instance on record of so rapid an increase of initiations as has taken place within the last three years. But if we examine the numbers thus brought to light, we shall find that very few indeed ever give Masonry more than a passing thought, being simply content with using the Lodge meetings as a vehicle for social intercourse. Of so many initiated, it is not at all extravagant to say that scarcely one in ten ever takes the slightest trouble to make himself acquainted with the nature of the work, and that, in the event of their rising to the W. M.'s chair, they are quite satisfied if they can manage to open and close without much hesitation or blundering. As to the important duties of the three degrees, they leave them to some P. M., who is always at his post and delighted to possess a power which gives him influence and authority, looks at least upon the privilege of being perpetual acting W. M. as a right, and in some instances coerces his Brethren into a compliance with his whims because his services can not conveniently be dispensed with. But is this as it should be? If a man enters Masonry at all, he is bound to fulfil its duties, which do not consist in his paying his Lodge dues regularly.'

"'We hold it as a positive duty that no man ought ever to venture upon attaining the dignities of the W. M.'s chair, unless he can perform the duties of initiating, passing and raising. He ought most assuredly to be able to work the section, which is a more difficult exercise, too much going out of use, except in Lodges of instruction.'

"'However Masonry may flourish as to numbers and increase of funds, until it be made a *sine qua non* that no Mason shall ever be a W. M. until he can perform its continuous duties, the essence of the Order will never possess its due weight and importance.'"

AN EXTRACT.

"KNOWLEDGE is power, say the philosophers, but they are not for a monoply of this knowledge and this power in favor of any class. That, indeed, was the old idea of knowledge. In the dark ages it was always a secret, a mystery, or a craft, in the hands of a guild, a profession, or a fraternity of some sort or other. Science being thus divorced from reason, and robbed of its innocence, so to speak, was very naturally treated as a species of witchcraft, and a man who stole a march on the average intellect of the day was not unfrequently burnt for a dealer in the black art. Yet an atmosphere of secrecy is not generally conducive to public improvement, or even to private advantage."

The above extract, from a recent number of *The London Times*, is pertinently applicable to the science of Freemasonry in its past and present state. The Fraternity, during the last century, entertained an opinion that, unless secrecy on all points were strictly observed, the Society would sink into oblivion and contempt. And there are some Brethren still living who are opposed to Masonic progress under the same apprehension, although experience might have led them to a different result. Our worthy Brother Preston "stole a march on the average intellect of the day" in which he flourished, because he was convinced that "an atmosphere of secrecy is not conducive to public improvement or private advantage;" and though he was not "burnt for a dealer in the black art," yethe was ignominiously expelled from the Society by a vote of the Grand Lodge.

But, notwithstanding the expulsion, the "open sesame" of this intrepid Brother has worked wonders. The door of knowledge will never more be closed. Masonic writings explaining such portions of the doctrines, discipline, and ceremonies of the Order as not necessarily connected with the main secret, have been gradually increasing since that period, in every quarter of the globe; and the consequence has been, that public prejudice against the Order is now unknown; the objections of the cowan and antimason are silenced; our Lodges have abundantly increased, the number of Brethren more than doubled during the last fifty years; and, which is of still greater importance, a taste now exists for the refined philosophy of the Order, which was a profound secret to many eminent Brethren of the 18th century.—*London paper.*

Obituary.

HON. SETH F. NYE.

THE funeral of the Hon. S. F. NYE, took place from the Unitarian Church in Sandwich, on Monday, Oct. 31, the Universalist Church, where he worshipped, not being large enough for the purpose. The services in the Church were conducted by the Pastors of the Universalist and the Unitarian Societies. The body was followed to the grave by De Witt Clinton Lodge of Freemasons, a delegation from Fraternal Lodge, of Barnstable, and a large concourse of citizens, where his remains were deposited under the solemn and impressive ceremonies of the Masonic ritual.

On Monday afternoon the stores in the village were closed as a testimonial of respect to the departed.

At a meeting of De Witt Clinton Lodge of Free and Accepted Masons, held last Saturday evening, the following preamble and resolutions were passed by the Brethren on the occasion of the demise of their Brother, Hon. Seth F. Nye:

The Brethren of De Witt Clinton Lodge, having now for the first time assembled together to aid in the solemn ceremonies usual on an occasion like this, and being deeply impressed by the loss of their Brother, who was ever attentive to the practice of the Masonic virtues of Brotherly Love, Relief and Truth, would express their grief and respect by placing the following resolutions on the records of their Lodge:

Resolved, That by the death of our Brother, De Witt Clinton Lodge is deprived of one of its warmest friends,—his associates of a cheerful and open-hearted companion,—his domestic circle of a kind and affectionate husband and father.

Resolved, That the Brethren respectfully tender to the afflicted family their deep sympathy for their irreparable loss.

Resolved, That his memory will be long endeared to us,—he was mild, affable, and generous.

Resolved, That a copy of these resolutions be sent to the family of our departed Brother, and that they be entered on the records of the Lodge, and furnished for publication in the Cape Cod Advocate and the Masonic Magazine.

BROTHER HENRY H. ROGERS.

Valparaiso, Sept. 13, 1856.

OUR late Br. H. H. Rogers, whilst returning from England, died on board the Steamer Lima, and was buried at sea; the Brethren of this place hearing of his loss met in Lodge, and after various resolutions, a Committee was appointed to address a suitable Memorial to his family and reported as follows:

EDMUND KENDALL, *Sec., Bethesda Lodge.*

To the Brethren of Bethesda Lodge, Ancient Free and Accepted Masons:

The Committee appointed to write a memorial to the family of our late Bro. Henry H. Rogers, beg to submit the following:

To Henry H. Rogers, Esq., and Family Connections:

Your late beloved son and relative, Mr. Henry H. Rogers, was a Member of Bethesda Lodge, Free and Accepted Masons in this place, and his mourning Brethren and fellow Members, in tendering their sympathy and consolation under such trying affliction, feel it to be their duty to address this short memorial to his Family.

Brother Rogers from the moment he was admitted into our Society, became impressed with the objects and principles of it, and was ever a regular attendant at our Meetings and a zealous supporter of the Order; his conduct and deportment as a gentleman and a Mason obtained for him the esteem and Brotherly love of every Member of the Lodge, and on none can the blow, which the distressing intelligence of his death has inflicted, fall more heavily than on those whose painful task it is to address the present lines. Brother Rogers had left us for a season to travel, and all were looking earnestly forward to his return, which they believed close at hand, that they might have the satisfaction of congratulating him in having passed scatheless through the dangers and perils of his voyage, and welcome him once again to our Hall of Friendship; but it was the will of Divine Provdence that such should not be, rather that his labors here below should cease and that he be called to a better Lodge above, to that "House not made with hands, eternal in the heavens."

Death is the doom of all, and Man, the favored creature of his hands, whilst rejoicing in his position and his strength knows not how soon he may be cut down to wither in the dust. The Grand Architect of the Universe created him and placed bounds that he cannot pass, and though melancholy are the reflections and bitter the regrets which arise when those who are near and dear leave us for ever in this world, let us not "sorrow as those who have no hope," but let us look for support and comfort to Him who can give as well as take away. Let us cherish the consolation, that "we may go to them though they cannot return to us."

(Signed)
GEO. H. KENDALL, W. M.,
JAMES HEYWOOD, S. W.,
GEORGE DELANO, J. W.,
} *Committee.*

Valparaiso, Chili, July 28, 1856, *A. L.* 5856.

MASONIC CHIT CHAT.

☞ A Dispensation for a Lodge at Concepcion, Chili, was issued by the Grand Master of this State on the 1st Nov. last, to sundry Brethren residing at that place, with permission to work in both the English and Spanish languages.

Death of an Old Mason.—The National Intelligencer of Saturday chronicles the death of Gen. James Thompson, of Washington, in the 88th year of his age. Gen. T. was born on St. Valentine's day, February 14th, 1778, and for fifty years was a faithful servant of his country. He was a member of the Masonic Fraternity, and was, probably, the oldest Freemason in the United States, having joined the institution at the age of twenty-one years, and, consequently, has been a Mason for nearly sixtyseven years.

☞ A recent correspondent of the London Times, writing from Constantinople, says—"A large meeting of Freemasons is convened here for Sunday or Monday next, in hope of founding a Constantinople Lodge. The Lodge at Smyrna is doing well, but it is rumored that the candidates are allowed to take their degrees too fast, as formerly, if not now, at Malta. Many members here lost their time-honored aprons in the Crimea." He might have added, many also lost their lives at the same place.

Texas.—There are 162 Lodges in Texas, with about 5,000 members. The Grand Lodge of that State was organized about eighteen years ago. "This," says the Grand Master of the Grand Lodge, (M. W E. B. Nichols,) "shows the prosperity of the Order" within his jurisdiction; and adds—"Although it has been rapid—and by some doubtless thought to be too much so for our well being—still, I see nothing in the reports I have from nearly every Lodge within our jurisdiction, to justify such fears."

Officers of Bethesda Lodge, Valparaiso, S. A.—Geo. H. Kendall, M.; Jas. Heywood, S. W.; Geo. Delano, J. W.; R. A. Claude, Sec'y; Jas. W. Howe, Treasurer; J. Mullott, Tyler.

☞ We learn that a new Encampment of Knights Templars was organized at Janesville, Wisconsin, on the 12th ult., under a Charter from the Grand Encampment of the United States, Sir Thos. Shirley acting as Very Eminent Grand Commander, assisted by Sir J. H. Bird, of Chicago. It is said the Encampment starts under very favorable auspices. There are now two Encampments in the State.

Splendid Masonic Temple. The New York Herald says, that the Masonic Fraternity of that State contemplate erecting in the city of New York an edifice which will exceed in magnificence and finish anything of the kind on this continent. It is to be five stories high, of white marble, one hundred feet front, by one hundred and twenty five deep. It will contain ample accommodations for all Masonic purposes, and the appointments and decorations of the rooms will be on the most splendid and costly scale. The Masonic Temple, in Philadelphia, which is regarded as a miracle of beauty and magnificence, cost about $300,000 but this edifice is expected to cost $500.000. It will probably be located on Broadway.

If you are ambitious to govern a Lodge, learn first to obey; let your course to the highest dignities be gradual. Pass first through the inferior grades, if you would understand your duty. The office of a Deacon will familiarize your mind to business; you may then aspire to be a Warden, which is a stepping stone to the Chair.

Consider whether your Masonry be passive, negative, or positive. If the former, you will soon abandon it; if negative, you will retain your connexion with it for its convivialities alone; but if the latter, your career will be glorious, and its end honorable.

A young Mason should never pretend to a knowledge which can only be gained by experience. The higher the ape climbs, the more effectually he exposes his posterior deficiency.—*Dr. Oliver.*

Wanted—No. 1. vol. 13, of this Magazine.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVI.] BOSTON, JANUARY 1, 1857. [No. 3.

THE ANTIQUITY AND UNIVERSALITY OF MASONRY.

We suppose it to be entirely true,—in view of the great accessions that have been made to its members within the last two or three years,—that there are many among our younger Brethren who entertain, at best, but a very general and indefinite idea of the antiquity, extent and magnitude of our Institution. And yet there is nothing more certain, than that without some better knowledge of its history and philosophy than is to be acquired in the mere working of the ritual, no Mason can arrive at any just appreciation of the importance of the Institution, as one of the great balancing agents in the machinery of society; nor form any just conception of its capabilities and advantages in its individual relations. Hence it too often happens that many of our most intelligent and active young Brethren, not having their attention drawn to the subject, overlook its history and the extent of its influence, and naturally come to regard it in much the same light that they do the ordinary associations of the day; and this, as naturally, leads to indifference. Masonry, like every other science, whether moral or physical, to be rightly estimated, must be understood in all its relations and conditions. The intelligent Mason values it in the exact ratio that he has investigated its history and studied its philosophy.

But our immediate purpose is not to write an essay on the importance of the study of Masonry as a science, but to show its universality as a fraternity. This will necessarily involve to some extent the history of its rise and progress.

In the beginning of the fifteenth century, Henry the Sixth of England, asked of our Brethren of that day—"*Where did Masonry begin?*" And being told that it began in the East, his next inquiry was—

"*Who did bring it Westerly ?*"—and he received for answer—that it was brought Westerly by "*the Phœnicians.*" These answers were predicated, not on archæological investigations, for the archæology of Masonry had not then been opened—but on the traditions of the Order, as they had been transmitted from generation to generation, and from a period running so far back along the stream of time, that it had been lost in the mists and obscurity of the mythological ages. And recent investigations, guided by more certain lights, and more extensive and clearer developments of historical truth, have shown that these Brethren were not materially misled by their traditions, and that their answers indicated, with remarkable precision, what the most learned of our Brethren, in this country and in Europe, at the present time believe to be the true origin of their Institution.

Freemasonry was originally a fraternity of practical builders—architects and artificers. This is conceded by all who are to any extent acquainted with its history or its traditions. The Phœnicians, whose capital cities were Tyre and Sidon, were the early patrons of that semi-religious mystic fraternity or society of builders, known in history as the "Dionysian Architects." That this fraternity were employed by the Tyrians and Sidonians in the erection of costly temples to unknown Deities, in the building of rich and gorgeous palaces, and in strengthening and beautifying their cities, is universally admitted. And that they were the "cunning workmen" sent by Hiram King of Tyre to aid King Solomon in the erection of the Temple on Mount Moriah, is scarcely less certain.[*] The Jews were neither architects nor artificers. By Solomon's own admission, they were not even skilful enough in the art of building to cut and prepare the timber in the forests of Lebanon; and hence he was compelled to employ the Sidonians to do that work for him. "The Tyrians," says a learned foreign Brother, "were celebrated artists; Solomon, therefore, unable to find builders of superior skill, for the execution of his great plans, in his own dominions, engaged Tyrians, who, with the assistance of the zealous Jews, *who contented themselves in performing the inferior labor*, finished that stupendous edifice." And we are told on the authority of Josephus, that "the Temple at Jerusalem was built on the same plan, in the same style, and by the same architect, as the temples of Hercules and Astarte at Tyre." They were doubtless all three built by one of the companies of "Dionysian Architects," who at that time were numerous throughout Asia Minor, where they possessed the exclusive privilege of erecting temples, theatres, and other public buildings.[*] The testimony of history is, that they subsequently supplied Ionia, and the surrounding country, as far as the Hellespont, with theatrical apparatus, by contract. They also practised their art in Syria, Persia, and India; and about three hundred years before the birth of Christ, a considerable number of them were incorporated by command of the Kings of Pergamus, who assigned to them Teos as a settlement. It was this fraternity, whether called Greeks, Tyrians or Phœnicians, who built the Temple at Jerusalem. That stupendous work, under God, was the result of their genius and scientific skill. And this being true, from them are we, as a fraternity, lineally descended, or Freemasonry is a myth and our traditions a fable. Hence the answer of our English Brethren of the 15th century, to the inquiry of Henry the 6th, that Masonry was brought Westerly by the Phœnicians, indicated with great accuracy the probable origin of their Institution.

They might indeed have said to him, that long anterior to the advent of Christianity, the mountains of Judea and the plains of Syria, the deserts of India and the valley of the Nile, were cheered by its presence and enlivened by its song;—that more than a thousand years before the coming of the "Son of Man," a little company of "cunning workmen," from the neighboring city of Tyre, were assembled on the pleasant Mount of Moriah, at the call of the wise King of Israel, and there erected out of their great skill, a mighty edifice, whose splendid and unrivalled perfection, and whose grandeur and sublimity, have been the admiration and theme of all succeeding ages. They might have said to him, that this was the craft-work of a fraternity to whose genius and discoveries, and to whose matchless skill and ability, the wisest of men in all ages have bowed with respect. They might have said to him, that having finished that great work, and filled all Judea with temples and palaces and walled cities—having enriched and beautified Azor, Gozarra and Palmyra, with the results of their genius—these " cunning workmen," in after times, passing through the Essenian associations, and finally issuing out of the mystic halls of the " Collegia Artificum" of Rome, burst upon the " dark ages" of the world, like a bright star peering through a black cloud, and, under the patronage of the church, produced those splendid monuments of genius, which set at defiance the highest attainments of modern art. And, if in addition to all this, they had said to him, that in the year A. D. 926, one of his predecessors on the throne of England, had invited them from all parts of the Continent, to meet him in general assembly at his royal city of York, the answer to his inquiry—" *Who did bring it Westerly* ?"—would have been complete.

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[*] "The existence of this Order in *Tyre*, at the time of the building of the Temple, is universally admitted; and Hiram, the widow's son, to whom Solomon intrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skilful architect and cunning and curious workman, was doubtless one of its members. Hence, says Mackie, we are scarcely claiming too much for our Order, when we suppose that the Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that *they* communicated to their Jewish fellow-laborers, a knowledge of the advantages of their fraternity, and invited *them* to a participation in its mysteries and privileges."

[*] Dionysius arrived in Greece from Egypt during the reign of Amphycton, about 1500 years before Christ, and there instituted, or introduced, the Dionysian mysteries. The Ionic migration occurred about 300 years afterwards, or about 1200 years B. C.—the emigrants carrying with them from Greece to Asia Minor, the mysteries of Dionysius, before they had been corrupted by the Athenians "In a short time," says Mr. Lawrie, "the Asiatic colonies surpassed the mother country in prosperity and science. Sculpture in marble, and the Doric and Ionic Orders were the result of their ingenuity." "We know," says a learned encyclopedist, (Am. En. Art. *Arch.*) "that the Dionysiacs of Ionia" (which place has, according to Herodotus, always been celebrated for the genius of its inhabitants), "were a great corporation of architects and engineers, who undertook, and even *monopolized*, the building of temples, stadiums, and theatres, *precisely as the fraternity of Masons are known to have, in the middle ages, monopolized* the building of cathedrals and conventual churches. Indeed the Dionysiacs resembled the mystical fraternity, now called Freemasons, in many important particulars. *They allowed no strangers to interfere in their employment*; recognized each other by signs and tokens; they professed certain mysterious doctrines, under the tuition and tutelage of Bacchus; and they called all other men profane, because not admitted to these mysteries."

Hence forward for eight centuries, Masonry continued an operative fraternity ; producing, both in England and on the Continent, those grand and unapproachable specimens of art, which are the pride of central Europe, and the admiration of the traveller. But it is no longer an operative association. We of this day, as Masons, set up no pretensions to extraordinary skill in the physical sciences. Very few of us—accomplished Masons as we may be—would willingly undertake to erect another Temple on Mount Moriah ! Very certain we are that our own honored M. W. Grand Master,—*primus inter pares*, as all his Brethren acknowledge him to be,—would hesitate a long time, before he consented to assume the duties of architect for another Westminster Abbey, or a new St. Pauls ! No. At the reorganization of the Craft and the establishment of the present Grand Lodge of England in 1717, we laid aside our operative character, and with it all pretensions to extraordinary skill in architectural science. We then became a purely moral and benevolent association,—whose great aim is the development and cultivation of the moral sentiment, the social principle, and the benevolent affections,—a higher reverence for God, and a warmer love for man. New laws and regulations, adapted to the changed condition of the Institution, were then made,—an entire revolution in its governmental policy took place,—order and system obtained where neither had previously existed—and England became the great central point of Masonry for the whole world.

From this source have Lodges, Grand and Subordinate, at various times, been established and still exist and flourish—in France and Switzerland—in all the German States, save Austria—(and there at different times, and for short seasons,)—all up and down the classic shores of the Rhine ;—in Prussia, Holland, Belgium, Saxony, Hanover, Sweden, Denmark, Russia, and even in fallen Poland,—in Italy and Spain, (under the cover of secrecy)—in various parts of Asia,—in Turkey,—in Syria, (as at Aleppo, where an English Lodge was established more than a century ago,)—in all the East India settlements,—in Bengal, Bombay, Madras, (in all of which Lodges are numerous,)—in China, where there is a Prov. Grand Master and several Lodges,—in various parts of Africa,—as at the Cape of Good Hope and Sierra Leone—on the Gambia and on the Nile,—in all the larger islands of the Pacific and Indian oceans—as at Ceylon, Sumatra, St. Helena, Mauritius, Madagascar—the Sandwich group,—in all the principal settlements of Australia, as at Adelaide, Melbourne, Parrametta, Sidney, New Zealand ;—in Greece, where there is a Grand Lodge,—in Algeria, in Tunis, in the empire of Morocco—and wherever else in the old world, the genius of civilization has obtained a stand-point, or Christianity has erected the Banner of the Cross.

In all the West India islands, and in various parts of South America,—as in Peru, Venezuela, New Grenada, Guiana, Brazil, Chili, &c.,—Masonry is prospering as never before. In the latter Republic (Chili), the Grand Lodge of this Commonwealth has a flourishing subordinate, and the Grand Master has just authorized the establishment of another Lodge there.

On our own Continent, the Order was never more widely diffused, or in a more healthy condition. In Mexico, even, respectable Lodges are maintained, in despite of the opposition of a bigoted Priesthood ;—and in all British America, from Newfoundland, through Nova Scotia and the Canadas to the icy regions of the North, Masonic Lodges and Masonic Brethren may be found, to " feed the hungry, clothe the naked, or bind up the wounds of the afflicted."

On the condition of the Institution in our own country, we need not dwell. The existence of *thirtyfour* Grand Lodges, with hardly less than *four thousand* subordinate Lodges on their rolls, and numbering at least a quarter of a million of members,—and that number increasing with a rapidity unprecedented—speaks in a voice louder and stronger than any words of ours could do, for its extent and popularity. Every State and Territory—except the unorganized territory of Washington—including even Kansas, has its Grand Lodge ; and nearly every considerable town and village, its one or more subordinate Lodges. If we add to these, the large number of Chapters, Councils, Encampments, and other Masoni associations, which are spread all over the length and breadth of the land, we have the evidence of a prosperity unparalleled in the annals of any other human Institution, in any age of the world.

Masonry is indeed a universal Institution. History does not furnish its parallel. It exists where Christianity has not gone; and its claims will be respected, even where the superior claims of religion would fail. It is never obscured by the darkness of night. The eye of day is always upon it. Its foot-prints are to be traced in the most distant regions and in the remotest ages of the earth. Among all civilized people, and in all Christianized lands, its existence is recognized. It came to our own shores at an auspicious period; and it was here rocked in the Cradle of Liberty by a Washington, a Franklin, a Hancock, and a Warren. Unaffected by the tempests of war—the storms of persecution, or the denunciations of fanaticism, it still stands proudly erect in the sunshine and clear light of heaven, with not a marble fractured—not a pillar fallen. It still stands, like some patriarchal monarch of the forest, with its vigorous roots rivited to the soil, and its broad limbs spread in bold outline against the sky. And in generations yet to come, as in ages past, the sunlight of honor and renown will delight to linger and play amid its venerable branches. And, if in the Providence of God, lashed by the storm and riven by the lightning, it shall totter to its fall, around its trunk will the ivy of filial affection, that has so long clasped it, still cling, and mantle with greenness and verdure its ruin and decay.

NEW R.·. CROIX CH.·. IN MAINE.

At a meeting called for the purpose of organizing a Sov. Ch. Rose Croix, de H., for the State of Maine, under a warrant of Dispensation granted by Grand Master, Edward A. Raymond, Sov. Grand Com. Supreme Council 33d, Northern Jurisdiction, U. S. A.,—and held at Mason's Hall, Brunswick, December 1, 1856.

Present M. Ill. and R. W. Br. R. P. Dunlap, Ill. Brs. A. B. Thompson, R. W. Lawson, J. M. Kelley, and Wm. Preble, Jr. The meeting having been called to order, M. Ill. Br. R. P. Dunlap was requested to take the chair, and Br. Preble was chosen Secretary of the meeting.

The warrant of Dispensation was produced and read and it appearing that a majority of the persons named in the warrant were present. It was voted to proceed to organize the Chapter by electing the Officers, and thereupon the following Brothers were elected, viz:—

M. Ill. and R. W. Br. R. P. Dunlap, (33d) M. W. and P. Master; Ill. Br. Wm. P. Preble, Jr. (32) W. E. and P. Knt. S. Warden; Ill. Br. A. B. Thompson, (32) M. E. and P. Knt. J. Warden; Ill. Br. R. W. Lawson, (32) M. R. and P. Knt. Expert; Ill. Br. J. M. Kelley, (32) M. R. and P. Knt. M. of Ceremonies; Ill. Br. Wm. P. Preble, Jr., (32) M. R. and P. Knt. Secretary; Ill. Br. John D. Lincoln, (18) M. R. and P. Knt. Treasurer; Ill. Br. James Ross, (18) M. R. and . Knt. Tyler.

Voted, That this Sov. Chapter be known under the distinctive title of Dunlap Sovereign Chapter of Rose Croix de H.

CENTENNIAL CELEBRATION.

St. Andrew's Lodge, of this city, celebrated its *One Hundredth Anniversary*, on the evening of the 29th November last—anticipating by one day (the 30th being Sunday), the date of its Charter.

This was the first Lodge established in America by authority of the Grand Lodge of Scotland; and it has always been one of the most respectable, energetic and wealthy in the country. Its Charter is dated the 30th November, 1756, and is as follows:—

To all and sundry to whose knowledge these presents shall come,

Greeting:

Sholto Charles Douglas, Lord Aberdour, Grand Master of the Free and Accepted Masons of Scotland, with consent of the Brethren of the Grand Lodge of Scotland, hereunto subscribing—

Whereas, a petition hath been presented to the Grand Lodge, in name of Isaac DeCoster, David Flagg, George Graham, George Lowder, George Bray, George Hodge, Henry Ammes, William Burbeck, and James Tourner, Free and Accepted Masons, residing at Boston, in New England, praying that they and such other Brethren as they should find to be duly qualified, should be constituted and erected into a Mason Lodge, under the name, title and designation of the Lodge of St. Andrew's, to be held in Boston, at New England: which petition having been openly read in presence of the Grand Lodge assembled, it was unanimously Resolved and Ordered, that the desire of the same should be granted.

Know ye, therefore, That We, by and with the advice and consent of the Grand Lodge of Scotland, have constituted, erected and appointed, and hereby constitute, erect and appoint the Worshipful Brethren above named, and their successors in all time coming, a true and regular Lodge of Free and Accepted Masons under the name, title and designation of the Lodge of St. Andrew's, to be held at Boston, in New England, and ordain all regular Lodges within Scotland or elsewhere, holding of the Grand Lodge of Scotland, to hold and respect them as such for the future. And We, with advice and consent foresaid, give and grant to them and their successors, full and ample power to meet, convene and assemble as a regular Lodge; to enter and receive Apprentices, pass Fellow-Crafts, and raise Master Masons, upon payment of such regular and reasonable compensations as they shall think proper for supporting their poor, decayed Brethren, widows and orphans, agreeable to their stations, and to elect and make choice of a Master, Wardens and other Office Bearers, annually, or otherwise, as they may have occasion. And we hereby recommend to our foresaid Brethren so constituted, to obey their superiors in all things lawful and honest as becometh the honour and harmonie of Masonry. And that they faithfully become bound and engaged not to desert their said Lodge, and that none of them presume, upon any pretence whatever, to make separate meetings among themselves without the consent, approbation, or presence of their Master and Wardens for the time; nor collect money or other funds separate from the common stock of their Lodge, to the hurt or prejudice of the poor thereof. The said Worshipful Brethren being always bound and obliged, as by their acceptance hereof they faithfully bind and oblige themselves and their successors, in all time coming, to obey the whole Acts, Statutes, and Regulations of the Grand Lodge of Scotland, as well these already made as those hereafter to be made for the utility, welfare and prosperity of Masonry in general, and to pay and perform whatever is stipulated or demanded from them for supporting the dignity of the Grand Lodge, and to record in their Lodge book, which they are hereby enjoyned to keep, this present Charter of Erection and Constitution with the Regulations or By-Laws already made, or hereafter to be made by them from time to time, with their other proceedings and Annual Elections, as they happen, to the end the same may be the more readily seen and observed by their Brethren, subject, nevertheless, to the review of the Grand Lodge aforesaid. And in like manner the said Brethren and their successors are hereby required to attend the whole General Meetings and Quarterly Communications of the said Grand Lodge by their Representatives, being their Master and Wardens for the time, or by Proxies in their name duly authorized by commission from their Lodge, such Proxies being Master Masons or Fellow-Crafts, belonging to some established Lodge, to the end the said Brethren may be duly certified and informed of the proceedings of the Grand Lodge to whom they may represent their grievances or any other matters concerning Masonrie as they shall see cause. And We hereby declare the precidencie of the foresaid Bretnren in the Grand Lodge to commence from the date of these presents, and appoint this our Charter to be recorded in the book of the Grand Lodge, in terms of the regulation in that behalf.

Given under our hand and seal, in the Grand Lodge, held in St. Mary's Chapel, in the city of Edinburgh, and the Seal of the Grand Lodge is hereunto appended this thirtieth day of November, one thousand seven hundred and fiftysix years.

Apud Edinburgum trigesimo,
Novembris, 1756. Recorded
in the Book of the G. Lodge.
Pr. Alex'r Dougall, *G. Secty.*
Geo. Beam, *G. Clerk.*

Aberdour, *G. M.*
Geo. Frazer, *D. Grand Mr.*
Rch'd Tod, *Sub G. M.*
Henry Cuninghame, *S. G. W.*
Will. Budge, *J. G. W.*

Composition of two Guineas to this Grand Lodge for the Charter, paid unto
James Hunter, *G. Tr.*

The Lodge continued to work under the above Charter until the year 1759, when it united with two other Lodges, (both of which were attached to British regiments then stationed in Boston,) and petitioned the Grand Lodge of Scotland to appoint a Prov. Grand Master in America, with power to organize a Grand Lodge in Boston. This petition was granted, and Gen. Joseph Warren, (who had been initiated in St. Andrew's Lodge in the year 1761,) was appointed "Grand Master of Masons in Boston, New-England, and within one hundred miles of the same." This Commission bears date the 30th May, 1769, though it does not appear that Gen. Warren organized any Grand Lodge under it until the 17th December following. It was not, probably, received until some months after its date. The Brethren present at the organization of the new Grand Lodge, besides the Grand Master, were—"The Master, Wardens and *Brethren* of St. Andrew's Lodge—the Master and Wardens of Lodge No. 58 of the Registry of England—and the Master and Wardens of Lodge No. 322 of the Registry of Ireland." To this Body St. Andrew's Lodge continued to afford a cordial support, until the death of Gen. Warren, on Bunker Hill, in 1775. Owing to a difference of opinion, it did not come under the present Grand Lodge of Massachusetts until the year 1809, when it was received by that Body, "to take rank in Grand Lodge, at all the Quarterly Communications, Festivals, and Funerals, and all other regular and constitutional meetings, agreeably to the date of their ancient Charter." From that time to the present it has been one of its most steadfast and reliable supports. But it is not our intention here to sketch the history of the Lodge. That was ably done by the orator at the recent celebration, and when his address is published we shall lay before our readers such portions of it as may be necessary for this purpose. At present we have to do with the festival.

This took place as above stated, at the Masonic Temple; on which occasion the entire building was generously given up to the use of the Lodge. The upper hall was appropriated to the ladies for a dressing room; the large Grand Lodge room in the story below for the more intellectual exercises, and the elegant and spacious Music room of the Messrs. Chickering, for the Banquet.

The number of guests, from the want of room for their accommodation, was limited to about two hundred ladies and gentlemen. Among them were the Governor of the Commonwealth and the Mayor of the city—the latter not a Mason. The exercises were commenced with a voluntary on the Organ. The following Hymn, written for the occasion, by Br. N. B. Shurtleff, was then sung, to music composed for the occasion, by Br. J. H. Wilcox, Organist of the Lodge:—

Almighty Architect divine!
O'er these assembled Brothers shine!
  With mild, benignant ray!
Vouchsafe a happy gathering here,
With nought to alloy fraternal cheer
  On this Centennial day!

May all who meet within this hall,
To grace St. Andrew's Festival,
  This rare event employ!
And friends who join us on this eve,
May they thy bounteous gifts receive,
  And share with us the joy!

And may the pastime of this night
Contentment add to pure delight
  To consecrate the scene!
And when these hours of love have passed,
May life, made brighter while they last,
  Be holier that they 've been!

The address followed next in order, and was of course the prominent and most interesting as well as important feature of the occasion. It was pronounced by W. Brother Hamilton Willis, Esq., one of the Past Masters of the Lodge, and occupied about an hour and a half in the delivery. The speaker commenced by taking a general view of the early history of the Institution, particularly in England and Scotland—referred to its existence in various parts of Europe—spoke of its general character and influence as a great moral association; and then passing on to its introduction into this country, took up the history of the origin and progress of the Lodge. This he traced with some minuteness—showing the practices of the earlier days of Masonry in America—the men who were connected with it—and the prominent part they took in the Revolutionary struggle—not as Masons, but as Patriots—as most of the leading Masons of that day were. Among those who were connected with the Lodge, he named Gens. Warren and Lincoln, John Hancock, Paul Revere, and others, distinguished in the history of that day. He spoke, in affecting terms, of the late highly respected and beloved Brothers Jonas Chickering and John J. Loring, and closed with a forcible appeal to the present members to preserve the ancient character of their Lodge, and so transmit it to their successors. The address was well written, and when published will be a valuable contribution to the Masonic history of the country.

After the address, the following beautiful Ode, written by Dr. Henry G. Clark, a member of the Lodge, and set to original music, composed by S. P. Tuckerman, Mus. Doc., was sung by the choir, in a style of surpassing excellence:—

St. Andrew's Eve! From yonder tower
As tolls the bell the passing hour;
As silent glide time's ebbing sands,
A century completed stands!

St. Andrew's Eve! Well met to-night!
To celebrate the century's flight,
And gather, ere it disappears,
The harvest of a hundred years!

A memory, and a tear, for those
Who lie in dreamless death's repose!
Let green acacia deck each grave,
And solemn cypress o'er it wave!

Grey moss creeps o'er the castle walls,
Of Aberdour's ancestral halls;
But still our Charter stands as fair,
As when the Douglas sealed it there.

So fade the past! The present yields
Its fruits and flowers from fairer fields;
For Beauty's radiance lights the East,
And loving friends will grace our feast!

The crescent moon her silver shield
Has lifted o'er the golden field;
Come, let us bind our ripened sheaves,
And garland them with Autumn leaves!

The exercises were then closed with an appropriate and fervent prayer by the Chaplain of the Lodge, Brother Peter Wainwright.

A procession was then formed, and the company proceeded to the Banqueting room. Here elegance and good taste were so nicely blended as to command the admiration and praise of the entire company. The tables were beautifully and profusely ornamented with flowers, and being brilliantly lighted, in connection with the elegance of the room, and the presence of the ladies, presented a scene of enchanting beauty. It is hardly necessary to add that the "Bill of Fare" included every luxury and delicacy that the market could afford. Nothing was left to be desired in this particular.*

The Master of the Lodge, W. Brother SAMUEL P. OLIVER, Esq., presided and welcomed the invited guests in the following neat and pretty address:—

Ladies and Gentlemen,—It is an ancient and beautiful custom of our Order that at stated periods the workmen shall be called from labor to refreshment. With our ancient Brethren it was a matter of necessity that at high twelve of each day the sound of the axe and the hammer should cease, the plumb, square and level be laid aside, and the trowel be still for a season, that they might refresh and strengthen exhausted nature, and enjoy the rich privilege of social intercourse. In more modern days this time-honored and hallowed custom has been figuratively though strictly observed, and few are the occasions when refreshments are provided.

But in remembrance of this joyous custom, the Lodge of St. Andrew, at the close of one hundred years of labor, at this her high twelve of existence, now calls her craftsmen to refreshment. How readily do they respond to the unfamiliar but well remembered call!

As her representative upon this occasion, it becomes my official and grateful duty to bid you welcome to her family gathering. As we gather around this festive board, our bounding pulses are stilled, our exultation subdued, as we miss from their accustomed places the loved and honored forms of some up to whom we have always looked for counsel and approval. They have gone forth on the level of time to the boundless realms of eternity, and are there engaged in admiring the fair proportions of that Temple, not made with hands, eternal in the heavens Yet what to us is loss untold, to them is gain unspeakable; and with sinking, though reverent and grateful hearts, we desire to say, 'So mote it be." The sweet remembrance of their virtues shall last till time shall be no more.

Our sorrow, however, is turned into joy as we see before us others equally loved and venerated, who for fifty years have been true and faithful Craftsmen, who have devoted to our Order the vigor of youth and the energy of manhood, and now adorn it with the love of their declining years. Their virtues are placed on perpetual record.

The Grand Lodge of Massachusetts, that good old mother of us all, sends us her parental blessing, and is with us in the persons of her Grand Master and Warden, whose countenances, everywhere welcome, now beam with the brightness of friendship and brotherly love. That other parent institution, from whose great heart we first drew the stream of life, the Grand Lodge of Scotland, greets us from across the waters, and, through her representatives, bids us God speed. Our sister Lodges, also, have sent hither their most skilful workmen to join in our councils and in our festivities.

The good old Commonwealth of Massachusetts, though in our day of darkness and trial she stood aloof and heard not our cry of supplication, now sends to us her Chief Magistrate, not in his official robes of state, but in the simple garb of a Mason, to honor the occasion and heighten the festivity.

Though not clothed in garment such as we would have him wear, yet in his heart prepared to be made a Mason, the ever welcome Head of our beloved city, laying aside his official gavel, sits down with us to-night, a willing and honored guest.

And last, but far from least, woman, the mother of Masons, forgetting those hours of loneliness and watching, forgiving us that we hold secrets she may not share, the embodiment of the Faith, Hope and Charity of our profession, is here to-night to soften, refine and grace our jubilee.

And now, having with us Age, Manhood, and Woman, wisdom to contrive, strength to support, and beauty to adorn our undertaking—why need I longer delay to proclaim from the East to the West and the South, welcome, thrice welcome to the festivities of the Lodge of St. Andrew!

The following excellent Ode, written by a Brother for the occasion, was then sung to the air of "The Star Spangled Banner:"—

Through the years that glide by, through the centuries' flight,
Through the lapse of old time and decay of the ages,
Fair Masonry stands in perennial light,
And writes her long record on adamant pages.
In the sunshine of truth, in perpetual youth,
Still she strikes for religion, for right and for truth.
All hail to our Order, and long may the flame
Of science and charity blaze at its name!

When the Temple first sprang towards Jerusalem's sky,
And pillar and dome were fixed in their places,
Our Brethren worked 'neath the ALL-SEEING EYE;
As he taught, so they piled up its manifold graces.
We labor no more, like our Brothers of yore,
But the structure of virtue we build o'er and o'er.
All hail to our Order, and long may the flame
Of science and charity blaze at its name!

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* The Caterer was Mr. J. B Smith, who, it is generally allowed, stands at the head of his profession in the city; but on this occasion he exceeded his own well established reputation.

In Columbia's childhood, and long ere the time
  When she cast off the chains which her powers were repressing,
Our fathers brought o'er from a far distant clime
  The mark and the watchword, the faith and the blessing.
Keep the names blazoned fair, spite of rust and of wear,
Of the Masons who placed here the corner stone square.
  All hail to our Order, and long may the flame
  Of science and charity blaze at its name!

In the work of our vows never weary or faint,
  Doing good in the path by our fortune allotted:
Let us be like our patron, old Scotia's saint,
  The gentleman, soldier and Christian unspotted;
His example so true, so genial, still view
In doing the labor our hands find to do!
  All hail to St. Andrew, and long may the name
  In our bosoms enkindle an emulous flame!

Charles Allen Browne, Esq., officiated as toast master, and among those who responded to sentiments were Dr. Lewis, Grand Master of the Grand Lodge; Gov. Gardner, Rev. W. R. Alger, Mayor Rice, Samuel G. Clark, a representative of the Grand Lodge of Scotland; John T. Heard, Esq., Charles W. Moore, and others.

An original parting Song was sung to the tune of "Auld Lang Sine," but for which we have not room.

The *Music*, as well as the Poetry, was written for the occasion, and was sung by a double Quartette Choir, under the direction of Brother C. Francis Chickering. Both the music and the execution were of a high order of excellence, and elicited the praise of the whole company. In fine, all the arrangements were worthy of the occasion, and of the Lodge and its ancestry.

MASONRY AMONG THE INDIANS.

THE following is from the address of the Grand Master of Arkansas, Nov. 1856:—

"All over the length and breadth of our State the Order is flourishing, and among our red Brethren, in the Indian Territory, it is taking deep hold, and now embraces a goodly number of Lodges and Brethren. The members of those Lodges compare very favorably with their pale-face neighbors. In fact, it is reported of them that they exemplify, *practically*, the Masonic teachings and ritual, by living in the constant discharge of those charities and moral virtues so forcibly inculcated in our lectures, thereby demonstrating to all that Masonry is not only *speculative*, but that it is a living, *practical* reality; of great utility to the human race, and of eminent service to a social community."

GEN. GRAND CHAPTER.

WE have again to acknowledge our indebtedness to the politeness of the Gen. G. Secretary, for an early copy of the proceedings of this Grand Body, had at its recent triennial session.

The first matter of any interest is the report of the Secretary, which is a business-like and interesting paper. We gather from it that there are in the country *twentysix* Grand Chapters which acknowledge the jurisdiction of the G. G. Chapter, and *three* that do not, viz: Pennsylvania, Virginia and Florida. The only two States in which there are no Grand Chapters are New Jersey and Delaware; and the only regularly Chartered Chapter under the jurisdiction of the G. G. Chapter at the time the report was written, was Union Chapter at Newark, N. J. There were however six others working under Dispensations two of which are in California, and having been chartered, now fall under the Grand Chapter of that State. Two others are in New Jersey, where a Grand Chapter will probably be forthwith established. This will leave one Chapter in Minnesota, and another in Oregon, as the only immediate sources of revenue. "Under these circumstances," says the Secretary, "as the entire revenue of this G. G. Body is derived from such subordinate Chapters, and as this reduction of Subordinates must necessarily reduce the income, so that it will be entirely inadequate to meet the necessary current expenses of the G. G. Chapter, it seems to me that the expediency of devising some *other mode* of raising a sufficient revenue, is worthy of serious consideration." Doubtless—but then, what other mode? We know of none, except to tax the State Grand Chapters. This seems to be the only alternative. Then the question arises—Will the State G. Chapters consent to be so taxed? The present may not be the time to discuss this question. But when that time does come some of the recent decisions of the G. G. Body, will fill a very prominent place in the discussion. If it be true that it is wholly impotent in enforcing its own edicts, and that it can entertain no complaint against one of its State subordinates, then—of what utility is it? But, "sufficient for the day is the evil thereof."

From an interesting table of statistics given by the Secretary, it appears that there are 26,411 affiliated R. A. Masons belonging to Chapters recognizing the authority of the G. G. Chapter. Add to these the members belonging to other Chapters, and those attached to none, and the Secretary estimates the whole number of R. A. Masons in the country, at 40,000; and the number of Chapters at between eight and nine hundred.

The following resolution, offered by Comp. Mackey, was adopted:—

Resolved, That this G. G. Chapter cannot receive any document purporting to be a complaint against a Grand Chapter.

The following is from the report of the Committee on Jurisprudence:—

1st. "When an unanimous ballot has been given in favor of a candidate for the Chapter degrees—should a member who was not present when the ballot was taken, come in before the degrees are conferred and object to the character of the supplicant—is it proper to recommit the case to a committee for a new investigation?

2d. "When the committee make their report, will it be necessary to have the case decided by an unanimous ballot; or, can the vote of a majority give him the degrees, while a minority consider him unworthy?"

It is the solemn duty of every Chapter to scrutinize well the character of every applicant for his degrees, that the unworthy may not be admitted, and there is no better settled question of Masonic law, than that the ballots shall in all cases be unanimous.

Your committee are, then, of opinion, that in the case presented, it is proper to commit, for the purpose of hearing the objections and investigating their truth or falsity, and that upon the report of the committee, a further and unanimous ballot must be had before the degrees can be conferred.

The following resolutions, after a long discussion, were finally adopted:—

Resolved, That the General Grand Royal Arch Chapter derives all its powers by grant and delegation from the respective Grand Royal Arch Chapters.

Resolved, That an appeal does lie in all cases from the decision of the General Grand High Priest to the General Grand Chapter, which alone can, in the last resort, by vote of two-thirds of the members present, determine what is the Masonic law or custom.

Provided, That this resolution, as a rule operating in the decisions of this G. G. Body, shall only operate and have effect in this Body, and shall not be considered as operating, or having any effect in State Grand Chapters or Subordinates.

The following resolution relative to the Past Master's degree, was adopted:—

Resolved, That the G. G. Chapter do recommend to the Grand Chapters and the Subordinate Chapters under this jurisdiction, to abridge the ceremonies now conferred in the Past Master's degree, within the narrowest constitutional limits, only retaining the inducting of the Candidate into the Oriental Chair, and the communicating of the means of recognition.

The following resolution, offered by Comp. Mackey, was adopted. It is a humiliating confession:—

Resolved, That this General Grand Chapter, having failed to determine on any specific mode of work, it is urgently recommended to the officers of the Grand Chapters, by careful investigation, to make themselves acquainted with the ancient work of the Order, and to disseminate it among their respective subordinates.

The following report from the Committee an Grievances, possesses sufficient interest to authorize its insertion in our pages. The committee had before them a memorial from California Chapter, No. 5, at San Francisco:—

That from an examination of the memorial and accompanying papers, it appears, that early in the year 1854, the Comps. of said Chapter received a Dispensation from M. E. Comp. Gilman, under authority from the General Grand Chapter of the United States, authorizing them to assemble, form, and open a Royal Arch Chapter in the city of San Francisco, State of California; under which authority, said Comps. proceeded on the 15th day of July, 1854, to organize such Chapter, with the designation of California R. A. Chapter, U. D. That, on the 28th day of the same month, the officers of the several *chartered* R. A. Chapters in that State, assembled and organized the Grand Chapter of the State of California, and assumed jurisdiction of "all Chapters of R. A. Masons working under Dispensation from the G. G. C. of the United States under (within) this jurisdiction." That California Chapter continued its labors under its Dispensation until the meeting of the Grand Chapter of California, on the 28th April, 1855, when it proposed to said Grand Chapter to surrender its Dispensation and take a Charter under the Grand Chapter "upon certain conditions," which was refused by the Grand Chapter, and all Masonic intercourse interdicted with the Comps. of said Chapter until they shall have received a Charter or Dispensation from the Grand Chapter of that State. The gist of the whole difficulty is embraced in the "*certain conditions*" annexed to the application of the Chapter for affiliation with the Grand Chapter, and which are not clearly set forth in the papers referred to your committee. From the lights furnished us we infer that the Grand Chapter required of California Chapter, U. D., to pay for its Charter as if no Dispensation had been granted by the General Grand Chapter, and that it pay dues from its organization to the State Grand Chapter. Your committee conceive that, on satisfactory evidence of the moral and Masonic qualifications of the Comps. of California Chapter, they were entitled to a Charter at the hands of the Grand Chapter of that State, on payment of the fee usually required in such cases by the Grand Chapter of California, less the amount paid by them for the Dispensation issued by authority of the General Grand Chapter; and that said California Chapter should account to the General Grand Chapter for dues that may have accrued to the time of receiving its Charter, and to the Grand Chapter subsequently to that date. And, in accordance with this opinion, your committee submit the following resolutions:

Resolved, That Chapters who have received their Dispensation from the General Grand Chapter, or any of its officers authorized to issue the same, are entitled (their work being approved) to a Charter at the hands of this General Grand Chapter, notwithstanding a Grand Chapter may have been organized subsequently to the issuing of such Dispensation in the State in which such Chapter is situate.

Resolved, That a Charter issue to California Chapter, San Francisco, California; such Chapter having made due return, and paid its dues to the General Grand Chapter.

Resolved, That the Grand Chapter of California be requested to forward to the General Grand Secretary of the General Grand Chapter, the Dispensation issued by M. E. Comp. Gilman, to said California Chapter, and to account to said Chapter for such sums as may have been paid to it *in duress*, whether as fees or dues.

Resolved, That Chapters working under Dispensation from authority of the General Grand Chapter, are accountable to the General Grand Chapter for dues, until such time as they shall have regularly come under the jurisdiction of a Grand Chapter, by one being formed in such State, having first received a Charter from the General Grand Chapter.

The following resolution relative to the Grand Chapter of Florida, was unanimously adopted:—

Resolved, That whenever the Grand Chapter of Florida shall signify to the M. E. G. G. High Priest its desire to come under the jurisdiction of this G. G. Chapter, he be and is hereby authorized to accept the same upon an equal footing with the other Grand Chapters, constituents thereof.

Several amendments to the Constitution were proposed and ordered to lie over until the next triennial meeting. The Chapter was then closed, after a session of eight days, to meet at Chicago, in Sept. 1859.

MASONRY IN NEW BRUNSWICK.

R. W. Sir and Brother,—I observed in one of your early Volumes, a letter from Brother Powell of St. John, informing you that some five or six Lodges were in operation in New Brunswick. The Craft has largely increased since that period, and we have now the following Masonic Bodies, in full working order .—

1 Encampment of Templars, in St. John.
1 Do. Do. in St. Andrews.
2 Royal Arch Chapters in St. John.
2 Do. Do. in St. Andrews.

ON THE REGISTRY OF ENGLAND.

LODGES IN ST. JOHNS.—Albion Lodge, No. 570; St. John's Lodge, 632; Carleton Union, 767; Portland Union, 780.

Westmorland.—Sussex Lodge, in Dorchester, 705; Keith Lodge, in Moncton, 927.

Charlotte.—St. Mark's Lodge, in St. Andrews, 759; Union Lodge, in St. Stephens, 866; St. George's Lodge, in St. George, 912,

Kingston.—Midian Lodge, in Kingston, 770; Corinthian Lodge, in Norton, 918.

Solomon's Lodge, in Fredericton, 764.

Woodstock Lodge, in Woodstock, 811.

ON THE REGISTRY OF IRELAND.

Hibernia Lodge, in St. John, 301.

Hibernian Lodge, in St. Andrews, 318.

Sussex Lodge, in St. Stephens, 327.

REGISTRY OF SCOTLAND.

St. Andrew's Lodge, in Fredericton, 364.

The Clothing of the several Lodges on the Registry of England and Ireland, is Sky Blue, as directed by the Constitutions.

The Constitutions of Scotland permit a choice of clothing to its Subordinate Lodges, and St. Andrew's has accordingly selected the *Royal Stuart Tartan* for Scarfs and Binding, &c., and Crimson Silk for the Apron-Lining.

The Chiefs of St. John's Masonry in New Brunswick are—

England.—R. W. and Hon. A. Keith, of Halifax, N. Scotia, Prov. Grand Master; R. W. Alexander Balloch, Esq., of St. John, N. B., D. P. G. Master; W. Robert Stubs, Esq., of St. John, N. B., Prov. Grand Secretary for N. B.

Ireland has no Superior Officers in the Colony.

Scotland.—R. W. Hon. A. Keith, of Halifax, N. Scotia, Prov. Grand Master, and the Provincial Grand Lodge of Nova Scotia on the Registry of Scotland exercises Masonical Jurisdiction over the Scotch Lodges in New Brunswick.

The Lodges in St. John have engaged a superb apartment in a building lately erected by the Hon. Judge Ritchie, which has been fitted up in appropriate style, and was consecrated to Masonry on Wednesday, the 24th September last.

ORGANIZATION
OF THE
M. W. GRAND LODGE OF MASSACHUSETTS,
FOR 1857.

M. W. John T. Heard, of Boston, Grand Master.
R. W. Rev. William Flint, of Greenfield, Deputy Grand Master.
" Bradford L. Wales, of Randolph, Senior Grand Warden.
" John H. Sheppard, of Boston, Junior Grand Warden.
" Thomas Tolman, of Boston, Grand Treasurer.
" Chas. W. Moore, of Boston, Recording Grand Secretary.
" G. Washington Warren, of Charlestown, Cor. Grand Secretary.
W. Rev. Noah M. Gaylord, of Boston, } Grand Chaplains.
" Rev. Samuel Osgood, of Springfield, }
" William S. Gardner, of Lowell, Grand Marshal.
" Enoch Hobart, of Boston, Senior Grand Deacon.
" E. D. Brigham, of Boston, Junior Grand Deacon.
" Peter Wainwright, of Boston, }
" John Low, of Chelsea, } Grand Stewards.
" Ezra Ripley, of East Cambridge, }
" William W. Wheildon, of Concord, }
" Peter C. Jones, of Boston, Grand Sword Bearer.
" John Alden, of Randolph, } Grand Pursuivants.
" J. P. Pattee, of West Cambridge, }
" William C. Martin, of Boston, } Grand Lecturers.
" Benjamin F. Nourse, of Cambridge, }
Bro. Irving I. Harwood, of Boston, Grand Organist.
" Samuel H. Gregory, of Boston, Grand Chorister.
" Eben F. Gay, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W.	William D. Coolidge, of Boston,	District No.	1.
"	Isaac P. Seavey, of Newburyport,	"	2.
"	William North, of Lowell,	"	3.
"	Levi Rawson, of Farnumsville,	"	4.
"	Lucian B. Keith, of North Bridgewater,	"	5.
"	Henry Earl, of Worcester,	"	6.
"	George H. Taber, of Fairhaven,	"	7.
"	Sylvester Baxter, of Hyannis,	"	8.
"	Daniel Reynolds, Springfield,	"	9.
"	W. B. C. Pearsons, of Holyoke,	"	10.
"	Charles B. Rogers, of Charlestown,	"	11.
"	J. P. Johnson, Special Deputy for Provincetown.		
"	Benjamin Brown, Special Deputy for Nantucket.		
"	Charles T. Ward, Special Deputy for Chili, S. America.		

COMMITTEE OF FINANCE.

Brothers William Parkman, Samuel P. Oliver, and W. H. L. Smith.

TRUSTEES OF THE GRAND CHARITY FUND.

Brothers John T. Heard, *President;* Edward A Raymond, *Treasurer;* Thomas Tolman, *Secretary;* Rev. William Flint, Bradford L. Wales, John H. Sheppard, Chas. W. Moore, S. W. Robinson, Rev. George M. Randall, John B. Hammatt, Thomas Restieaux, and Daniel Harwood.

COMMITTEE ON CHARITY.

Brothers Rev. E. M. P. Wells, Robert Keith, Peter Wainwright.

COMMITTEE ON THE LIBRARY.

Brothers Winslow Lewis, George M. Randall, Chas. W. Moore.

MT. HOREB LODGE.

THIS is a new Lodge, located at Woburn, in Middlesex county. The Dispensation under which it has been working the past year, was granted in December 1855. During the year it has been eminently successful, both in the number and character of its initiates; and has wisely improved the time of its probation in fitting up for its future accommodation one of the neatest halls in the jurisdiction. It is not large, though probably of sufficient capacity for all the purposes for which it will be required; but that which particularly commends it to the visitor, is the excellent good taste displayed in its furniture and fittings. In this important respect it has but few if any superiors in the Commonwealth.

The Lodge having worked its year under Dispensation, and its work having been such as to meet with the approval of the Grand Lodge, received its Charter on the 10th ultimo; and on the evening of the 15th, it was Consecrated, its new hall Dedicated, and its officers Installed, by the M. W. Grand Lodge, in "due and ancient form," in the presence of a large number of Brethren from the neighboring Lodges—the M. W. Grand Master, Dr. Lewis, officiating in person, assisted by the chief officers of the Grand Lodge. At the close of the services he addressed the Lodge in his usual happy manner,—giving the Brethren such counsel and advice as the occasion seemed to authorize.

After the completion of the services at the hall, the Brethren, including the Grand Lodge and invited guests, were invited to the Central House, where a bountiful entertainment was elegantly spread for their refreshment. Here an hour was most agreeably, and it is believed, not unprofitably spent--whether physically or intellectually regarded. The company broke up at an early hour, and the Grand Lodge returned to the city, highly gratified, not more with the cordial reception they had met with, than by the excellent character and efficiency of the promising Lodge to which they had given legal form and permanency.

The following neat and peculiarly appropriate poem was spoken on the occasion, for a copy of which we are indebted to the politeness of the author:—

AN ORIGINAL POEM,

Delivered by Bro. C. W. STEVENS, at the Dedication of Mount Horeb Lodge, in Woburn, Mass., Monday Evening, Dec. 15th, 1856, A. L. 5856.

Ages on ages long have passed away
Since first our earth in silent chaos lay;
When through the darkness of eternal night
Proclaimed that solemn Voice, "*Let there be Light.*"
See in the *East* the glorious *Sun* arise,
And spread its radiance to the "*Western*" Skies:
Before the "*All-seeing-Eye*" the stars unfold,
And deck the orient of the new-born world:
Rocks, hills, and mountains, rise in vast array
To crown the glories of the second day.
Trace we the progress of a thousand years,
Nature asserts her sway and art appears;
Raised by our first *Most Royal Master's* hands,
The lofty temple, now completed, stands
A living witness of the *Master's* will,
Of *Craftsmen's* labor, and *Masonic* skill:
The "*lapse of time,*" the "*invader's ruthless hand,*"
In waste has laid, what human wisdom plann'd:
Its walls of granite, *raised without a sound*,
Are strewn in ruins on the sacred ground.
Unharmed by time, *Freemasonry* survives;
A lasting monument to admiring eyes:
The *attentive ear* receives the *instructive sound*,
And *faithful breasts* the myst'ries keep profound,
Transmitted unimpaired, from age to age,
Without a blot to mar our mystic page:
Proof of my song, assembled here to-night
See social joys and intercourse unite
To strengthen more and more that union strong,
Defend the right, and deprecate the wrong.
See old and young assembled round our board,
What skill we have, what minds with wisdom stor'd!
Had threatening clouds obscured our rising sun
The "*Wind's-low*" breeze had safely borne us on:
And as the future opens on our sight,
One voice we hear, which still is "*Heard*" to-night.
May we but follow, as that voice shall lead,
So plainly spoken, "he that runs may read."
In social *brotherhood* we've met again,
To add one link to our still lengthening chain;
One that shall add new lustre to our fame,
And long, unstained, perpetuate the name.
And while our *ancient craft* thus wide expands;
We *Hail* with joy, warm hearts, and willing hands.
We feel our *Tenets* safe with such as these;
We know your "*Work,*" we know your power to please;
We wish you every blessing earth can give;
In *Wisdom*, *Strength*, and *Beauty* may you live;
May no *Rough Ashlers* strew your path of life,
But peace and concord bear you through the strife;
And when your earthly *Lodge* is closed at last,
And from these scenes, terrestrial, you are *pass'd*,
May you be *raised* to that *sublime* abode,
And join the *Supreme Architect*, your *God*.

The following officers, who had been chosen for the ensuing year, were installed: Wm. D. Stratton, Master; W. T. Grammar, S. W.; J. Franklin Bates, J. W.; George Butler, Treasurer; Horace Collamore, Secretary.

THE CANADA TROUBLES.

Having given our own opinions in relation to this unfortunate affair, at some length, we had not intended to trouble our readers with it further, except to keep them informed as to its progress, whether in Canada or in the Grand Lodge of England. It is a foreign difficulty, and one that as Masons we deeply regret; but it is not one over which the Grand Lodges in this country can exert any direct control; and with it, in our humble judgment, they are not called upon to interfere, further than may be necessary to protect themselves. To this extent they are bound to notice it; and when asked by the seceding party to recognize their rebellion as a lawful act, they owe it to themselves to inquire into the legality of the proceedings, before complying with the request. Several of them have done this, and their answers have been made known. Among them is the Grand Lodge of the District of Columbia. Its first decision was favorable to the recusants; but it was hastily given, and was therefore reconsidered, and held for further consideration, the chairman of their committee saying, that "had I known what I now know, I should not have reported as I did, without very much more consideration." What *new* light he has received on the subject we are unable to say, for we have not been able to find time to examine his report, though we shall probably do so at an early day. It is sufficient for our present purpose to say, that he has submitted a second report, in which he falls back on his first decision. In reference to this, a correspondent, whose position in the Order, and whose ability, experience, and unyielding fidelity to the laws and principles of the Institution, entitle his opinions to the highest respect, writes us as follows :—

"I have carefully read so much of the report as has been published, but as yet have discovered nothing in the auguments which would establish the most favorably disposed towards the Independents, should they be wavering and seeking something upon which to lean for support.

"The report is made up largely of quotations, among which are such as set forth the grievances of our Canada Brethren; which all, of every party, I believe, deplore. This point, so far, is the only one introduced which is intended as an excuse for *violating a Masonic obligation.*

"I am interrupted just here by the receipt of another portion of the report, but I can see nothing in this part of it to cause an alteration of the opinion I have already expressed.

"The main and only question, viz : Is a *rebellion* under Masonic government, justifiable under any circumstances ?—still remains unanswered and untouched. The committee appear to base the justification for the act upon the ground, first, that the Canadian Brethren are suffering under inconvenience and hardships ; and, secondly, that there is no G. Lodge in Canada. This idea, too, is prevalent in other quarters. I presume that should the principles in the first position be applied and acted upon by a Lodge in any jurisdiction in this country, it would soon be taught a contrary rule, and brought under restrictions which, if it did not like, it might return its warrant.

"All, or nearly all, of the Lodges in Canada, sprang into existence under the present system of Government. If the system was so exceedingly heavy and burdensome, they need not have come under it; or if after having done so, they found it too oppressive, they need not have continued under it a day longer than they wished to. They certainly had the privilege of withdrawing their Membership, or dissolving the Lodge, at their will and pleasure; and thus they may be '*free men and act for themselves.*' Masons can be and are as free as are the members of any other society. If a person connects himself with a society or church, his privileges only extend to the limit of its rules. Should his liberties therein be restricted, and he fails by auguments to secure an alteration in its regulations, he can be justified by no rule of duty, either to himself or friends, to violently tear assunder the peaceful bonds which connect that Institution.

"But is a Prov. Grand Lodge, *a Grand Lodge ?* I do not recollect to have seen anything from your pen directly upon this particular point. As those who favor the organization of this Independent Grand Lodge, make this the turning point, I think an article from you upon the subject would not only be exceedingly interesting, but important at this time. I have always been under the impression that a Prov. Grand Lodge possessed all the essential elements of a Grand Lodge, in imparting vitality and healthfulness to Freemasonry, and its Lodges, in particular localities. The fact of its existing under a Charter, with certain restrictions, does not destroy its functions as a Grand Lodge or impair its identity as such. It still is to all intents and purposes a Grand Lodge. The only difference existing between the Grand Lodge of England and its Prov. Grand Lodge, as I view it, is but a shade from that which exists between a Grand Chapter and the General Grand Chapter in this country; and all will concede that the Grand Chapters in the different jurisdictions, are unequivocally such, without a rival. The District Committee say, that 'no Grand Lodge in their acceptation of the meaning of that term existed there; there was a body called a Prov. Grand Lodge; the Grand Master of which held his appointment of a *bone fide* Grand Master four thousand miles away.' I presume that if there was a Grand Master there at all, either by appointment or election, he was *a Grand Master ;* and if he possessed the essential elements or the prerogatives of a Grand Master, he secured to the body over which he presided and to the Brethren under his special supervision, all that Freemasonry guarantees. We may, with the same plausibility, affirm that the Deputy Grand Master in England, is not a Deputy Grand Master, simply because he is appointed and not elected.

"But the potency of the report, fails in exerting a controlling influence over Grand Master Frailey, in whose superior abilities and judgment I have the most exalted confidence. In consequence of which, together with the vote by which it was accomplished, I view the recognition of the Independents by the Grand Lodge of the D. C., as having thus been shorn of its strength, and it will exert but little influence abroad."

The assumption that there never was a Grand Lodge in Canada before the rebellion, is one of the remarkable signs of the times.

Newburyport, Tuesday Evening, Dec. 2, A. L. 5856.

At a Special Communication of St. Mark's Lodge, duly notified and held, the following Officers were installed by R. W. Isaac P. Seavey, District Deputy Grand Master, their election having been certified to by the Secretary :—

William D. Foster, W. M. ; William H. Blaisdell, S. W. ; Samuel F. Towle, J. W. ; Joseph H. Bragdon, Sec. ; John Colby, Treas. ; Francis D. Carleton, S. D. ; Albert S. Pettigrew, J. D. ; Stephen Jackman, Joseph Bartlet, Stewards ; Samuel Haines, Tyler.

MASONRY ON THE BATTLE FIELD.

It is published to the world, upon the very respectable authority of Prof. Lawson, that, in the deadliest of the fight, at Buena Vista, near where McKee, Clay, Vaughn, and Willis fell, a young Kentuckian of the 2nd Infantry, was struggling with unyielding and manly courage, to protect the honor of his flag, and the bright renown of his gallant State, when, upon a vigorous and overwhelming attack of the enemy, he found all the brave hearts that supported him, borne down by the sabers of the Mexicans, and himself cast to the earth, dangerously wounded, whilst an hundred bright lances gleamed above him. In this hopeless situation, when all his comrades had fallen, and the chances of the fight had entirely deserted his cause, he felt justified, by his love of life, to appeal to a sign that is never made to a true Mason without a response. The sign was scarcely made, before the bravest Mexican of them all leaped from his saddle, took him to his embrace, and in a glorious effort to save his fallen brother, was himself felled to the earth by his dastardly and ferocious countrymen, who were ignorant of that holy tie which thus bound those two kindred spirits together in the dread collision of arms, and winged their gallant souls from the gory field of death, to the bright fields of Paradise above. Locked in each others arms, they both yielded up their lives, and thus gave to the world one more imperishable example of the force of those links that unite the hearts of Masons, in prosperity, in adversity, and in life and in death.

The gallant, blunt old hero, Putnam, was once captured by the Indians. As he was known to be as dreadful as the thunderbolt, in war, these merciless and vindictive savages subjected him to every species of privation, of hunger and pain, until his manly form was wasted to the merest shadow. At last the great day which was to gratify the thirst for vengeance that rankled in the breasts of his captors, had arrived. The feast was prepared, the victim was tied to a stake, the faggots were piled around the brave old soldier, the lighted torch was touched to the fuel, the blaze ascended, and at the same time the yells and shouts of his enemies arose to the heavens. For once the spirit that never quailed in battle had nearly given way. But he remembered that he was a Mason—he made a sign (never made in vain) of distress. In a moment his cords were cut assunder, and he was rescued from the fire, and from the hands of his diabolical foes, by a gallant Frenchman, who was with the Indians, at the imminent hazard of his own life.

In further illustration of the benefits of Freemasonry, it is suitable to give the thrilling narrative of Capt. Barralier—of his sufferings in the Peninsular war in 1812, and of his deliverance from certain death, by no other means than the devotedness of Freemasons to the sacred principles of their Order, and to the holy vows and obligations they assume when they become admitted and initiated into the rites, ceremonies, and degrees of the Fraternity.

It was his fate to be joined to a Portuguese regiment, commanded by Col. Stubbs, and in the progress of the action, and in the conflict which took place with the French under Marmont, on the 17th, 18th, 19th, 21st and 22nd of July of that year, he was dangerously wounded by a gun shot, plundered and left for dead on the battle field.

In the course of the fight, all besmeared with blood, and oppressed with thirst, hunger, loss of strength, and the loss of all the vital powers, as he was, in some of the movements of one of the French Divisions, a column of Infantry passed by him, and a soldier discovering that there were yet signs of life in him, put his bayonet at his breast, and was in the act of thrusting him through the body, when, upon his discovering, by an appropriate sign, that he was a Freemason, a French officer flew to his relief—warded off the blow, and preserved him from destruction. But the action was still raging, and his wounds were fast festering, and he was dying for want of nourishment and attention, and no one had either the time or the inclination to staunch the rents of his body, or to afford him succor.

As the ground was again occupied by his own Division, he was attempted to be murdered by a soldier of his own Brigade, but was saved by a soldier of the 74th British regiment, who gave him water, but he having to leave him, a sergeant of the 60th came up, and gave him wine and water, but he was constrained to leave him too, until the dying captain reached up his hand which was grasped by the sergeant, and in a moment his prospects for life were renewed, and a new lease was given to his existence. The heroic sergeant was electrified to meet a brother Mason. It is sufficient to remark, that at the risk of his life, at the risk of his reputation, at the risk of all he held dear on earth, he never ceased his exertions for the wounded officer until medical aid, and every comfort, and every means of restoration were supplied him that could be procured in such disastrous times.

It is written by pretty good authority, that at the battle of Jenappe, the 17th regiment of French Chasseures entered the town and made its inhabitants prisoners; but being fired upon from the window of a certain house, and having some of their number wounded, they determined upon killing some of their wounded enemies near; and when they were just proceeding to their diabolical act of vengeance, a poor disabled Brunswick officer communicated to the French officer commanding, the sign of a Freemason. In a moment the slaughter was arrested, and another illustrious instance was thus furnished of the power, and the efficacy, and the truth of the obligations that bind Freemasons together, in peace, in war, at the banquet hall, and in the field of battle's most dreadful slaughter.

On the very next day this generous Mason, who had thrown himself between his men and the wounded enemies, and saved their lives, was, in his turn, wounded, robbed and taken prisoner by the Prussians, and upon its being discovered that he was a Freemason, his money was returned to him, his wounds were attended to and healed, and he was again restored to the world for the further display of those noble sentiments, and the magnanimous conduct that characterize the brethren who wear the lambskin, who enlist under our banner, and swear fidelity to our sacred cause.

Allow me only to relate the account given of an engagement between an

American Clipper and a Corsair, during our war with the Algerines. The little American vessel was totally over-run and boarded by the superior number of the Algerine. The crew fought as Americans always fight. But the Algerines stimulated with the thirst for revenge, and with the hope of plunder, fought with the utmost desperation. They thinned the ranks of the crew until there was scarcely a man left upon his feet. Their heroic Captain stood in their van, and piled the deck around him with "Moslem slain." At length resistance seemed vain. His men had all fallen, and the simitar blazed above his own head, which was already mangled and bleeding with ghastly wounds. At that moment he thought of the Masonic signal. It was given.—It was recognized. The flashing sword fell to the ground; the bearded Mahomedan clasped him to his bosom; restored to him his brave vessel; and as all his men but his first mate had fallen in the fight, he gave him a crew to navigate his clipper to the first Italian port, where it was landed in safety, to evince to the world another and a most signal illustration of the glories and the undying honors of Freemasonry.—*Abney's Address.*

COMMITTEES ON CORRESPONDENCE.

THE following, from the report of the committee on foreign correspondence in the Grand Lodge of Delaware, is severe, but we are not prepared to say that it is too much so. But, that great evil—more evil than good—has resulted from the indiscretion of some, and the inability of others, to whom the duty of preparing such reports has been entrusted, it would not be difficult to show:—

> Referring to that Article of the Constitution of the Grand Lodge of Delaware, which ascertains the duties of a Committee of Correspondence, we find them set forth as follows, to wit: 'To receive and answer all communications, and to report to the Grand Lodge, at every communication thereof, the substance of the communications received, and copies of the answer given.'
>
> Communications, then, which require or imply an answer,—these only lie within the province of this Committee. But, for some years past, following the example of similar Committees in other States, the Committee of Correspondence of this Grand Lodge has transgressed the limit of its Constitutional powers, and has, at length, reached a point out of sight, entirely, of its original design and purpose.
>
> It has become a Legislative body. A mass of laws might be compiled from the *labors* of these Committees, equal in volume to the 'Pandects' or the 'Institutes.'
>
> It has assumed high judicial functions.
>
> With amazing modesty, it reviews, overrules and reverses the decisions of Grand Masters, in cases regularly before them, as well as the recorded determination of Grand Lodges upon questions carefully considered and solemnly adjudged. It has become the public Censor of Masonic morals and Masonic manners.
>
> It has taken up the trade of the literary critic. It affects the reputation of the essayist. It writes profound and unintelligible prose. It explains 'the relations of Freemasonry to the moral and religious element in man, and its affinity for the religions of the world.'
>
> It looks very wise and talks like a philosopher. Many other things, also, it has come to be and to do, away from the purpose of its institution, which, however, we will let pass. *This* only, we will add, that its reports have, in many cases, been made the channels of flattery, '*usque ad nauseam*,' on the one side, and of resentment, uncharitableness, and envious disparagement on the other.
>
> Now, all these things, except the last, it were well enough to have; nay, indeed, these things, *all* of them, perhaps, we *must* have; Law-makers, judges, critics, censors, and in the present condition of sublunary things, *writers* also, of unintelligible prose. But in our notion, a *Committee of Correspondence* is not so constituted as properly to perform these various and incompatible functions. To do so, was not the purpose of its creation, and the attempt so to do threatens to involve in inextricable confusion, the history, law, landmarks and the ancient usages of the Order.
>
> Holding these views, we think to discharge our duty to the Grand Lodge by simply declaring that we have received no communications during our official term, nor consequently have dispatched any *answers*, which require to be laid before them.

FREEMASONRY IN TURKEY.

WE have on a previous occasion briefly alluded to the efforts now making to introduce Masonic Lodges into various parts of Turkey, under the auspices of European Grand Lodges. The following from a correspondent of the New York Tribune, dated at Constantinople, is more full on the subject than anything we have before met with. If the writer be a Mason at all, he is evidently not well versed in the economy of the Institution; but it is with his facts, rather than his manner of communicating them, that we have to do. These are probably authentic, as far as they go. He is doubtless, entirely right in his conjecture that the "Lodge" at "Ali Kotch" is a *Tekkieh*, or convent of Dervishes, and has no connection with Freemasonry. Masonic Lodges have however at different times existed in Turkey, and Masonry is not wholly unknown among the Arabs, though they are indebted to Europeans for their knowledge of it. An English Lodge was established at Aleppo as early as 1740, and there was also one at Constantinople in 1748. But the Turkish government has always been opposed to their introduction into the empire. The result will probably show, that the recent war in the Crimea, has wrought a great change in this, as in other respects:—

> The subject of Freemasonry has begun to attract considerable attention in the East, and Lodges are being established here and at Smyrna. I am informed that some forty years ago a French Lodge existed at Constantinople, which ceased through want of sufficient supporters, and that more recently there was one in Smyrna—a military Lodge. Now there are three at Smyrna, and one is about to be opened here. At the outset, the Lodge of Smyrna was opened and worked with a warrant of the Grand Lodge of Ireland, whose Master is the Duke of Leinster; the S. W., the Earl of Donoughmore; J. G. W., the Marquis of Conyngham, and the D. G. M., George Hoyle, Esq., of the Albany Lodge, No. 65. Seventeen Masons of good standing and of high rank in Masonry, constituted themselves an Independent Grand Lodge of Turkey, forming their Magna Charta, and recognized by all the Grand Lodges of Europe. Subsequently, fortythree Master Masons, resident in Smyrna, applied by petition to the Grand Lodge of Turkey for warrants

to form three Lodges tributary to the Grand Lodge of Turkey, whose authority and superiority over all Lodges in Turkey, or hereafter to be established, is acknowledged. The Grand Lodge having met in Grand Chapter, after mature deliberation, and a lapse of two months, granted the warrants, so that there are now in Smyrna, legally and regularly formed, consecrated and installed, three Lodges, called Ionia, No. 1, Anatolia, No. 2, Byzantium, No. 3, with 110 members in all, and twentyone others under proposition. No. 1 works in English, No. 2, in Italian, and No. 3 in the French language. As some of the members speak only the Greek tongue, they also occasionally work in that language. The Grand Lodge of Turkey is composed of these three Lodges, and when it meets all join in it. The Deputy Grand Master is Mr. C. G. Carrer; the Grand Master of the Ionia is Mr. S. Langdon, an American; the Byzantium Lodge, has for its Grand Master M. Keiger, a Frenchman; of the Anatolia, I have not yet heard the name of the Grand Master.

It has been for some time past contemplated to apply for a warrant for a Lodge for this place. There are a large number of Masons here, some of whom are Mussulmans, among whom are H. E. Fuad Pasha, the present Minister of Foreign Affairs, and H. S. Cabrali Effendi, the Chief Dragoman of the Sublime Porte. It is believed that there are other Mussulmans Masons, though I do not know their names. Mr. J. P. Brown, the Dragoman of the American Legation, a Master Mason, is the mover of the Lodge intended for Constantinople. I learn that many Turkish gentlemen will apply for reception so soon as the Lodge is established.

There has been for many years past, it is said, a Masonic Lodge at Belgrade on the Danube, called the "Ali Kotch," composed of seventy members, the G. M. of which is named Tzani Ismail Zcholah Mehemet Saadi. So says a late account of it which I find in *Galignani's Messenger*, of April 30, 1855, taken from a Trieste paper. I have made some inquiry here about this Lodge, and have been able to procure no satisfactory account of it. I am assured, however, that such a Lodge does exist, under the name above mentioned, and this is all. I have not been able to learn that Masonry exists at all among the Turks or the Arabs. Badly informed European writers declare that it has existed among the Arabs for a great number of centuries—long before the Christian era; but no Turkish author, I am told, mentions anything of the kind, and the best read Turks of this Capital, who ought to know it—some of them of Arabian origin—assure me that it is not so. The individuals mentioned above as being Masons, became such in England. The Turks, in general, believe Masons to be all atheists, though the higher classes are convinced of the contrary.

I am almost inclined to believe that the so-called Masonic Lodge of "Ali Kotch,' at Belgrade, is nothing more than a *Tekkieh*, or convent of Dervishes of Persian origin. Its name is not Turkish. I am led to this belief from the following part of the article above quoted, which says:

> "In Turkey Freemasons wear, as a distinctive mark, a small brown shawl, ornamented with different figures, and a dodahedron of white marble of about two inches in diameter, highly polished, and having red spots, which signify spots of blood, and are a remembrance of Ali, who introduced Freemasonry into Turkey, and was punished with death for so doing. They wear this badge suspended around the neck by a white cord."

Although no mention is made of the origin of the Ali thus alluded to, it is not impossible that he was a Persian.

Some time since I paid a visit to the Sheik of the little convent situated on the hill called "Shahidler," above the old Castle of Europe. The convent is one of the now few remaining ones of the prohibited sect of the Bektashi Dervishes. On learning that I was a Freemason he seemed disposed to fraternize with me, and remarked that I was like those of the convent or "Tekkieh" of Ali Kotch of Belgrade. He invited me into his Convent, and afterward into the more private apartment of his house, where he showed me several *portraits* of the more eminent Sheiks of his Order. I did not then offer to fraternize with him, but shall make him another visit in search of information. All Mussulman Dervishes are *free thinkers*, and those of the Bektashee sect are said to be more so than any other. For this they are, generally, none the less thought of by the public, though the stricter class of Mahommedans, such as the *Ulema*, hold them in small esteem. Dervishism had its real origin under the Abbassia Caliphs of Bagdad, during whose reign translations were made from the old Greek philosophers—Plato, Aristotle and others—and their principles are still the guide of most the Dervish orders. I apprehend that if the old Sheik of the "Shahidler" was disposed to recognize me as a fellow Dervish, it was on the ground that, in his estimation, I was a "free thinker." It is well known that this sect, or Order, of the Bektashees have but little regard for the great principles of Islamism, and put almost no faith in Mahommed's inspiration. They regard him only as a man of very superior intelligence, filled with benevolent intentions towards his brother Arabs, who were idolaters, and desirous of raising their thoughts up to Allah, the Creator of all things. The sect is prohibited on account of its connection with the Janissaries, and few convents now exist in Turkey. At Constantinople there are but two—the one in question, and another beyond the walls of the city, near the Toss Kassu Gate.

It is not believed that the Ottoman Government will now in any way interfere with the re-establishment of Masonic Lodges in Turkey, though I have heard that a Lodge which once existed in Smyrna was closed and confiscated by the Government during the Greek Revolution.

ENGLISH R. A. MASONRY.

[From the report of the Com. on Correspondence in the Grand Chapter of New York]:—

PRESUMING that an insight into the Constitution of the Supreme Grand Chapter of England would present matters of general interest to the Fraternity of the United States, and designing himself to know something more of the elements of that Body, the Chairman of the Committee took occasion to address an intelligent Companion, holding fealty to that body, for information, and received an answer, from which the following are extracts, from Companion W. J. B. McLeod Moore, of Bytown, who represents the M. E. and S. Grand Master of Knights Templar of England in the Canadian Provinces. He says:

"But now, in reply to your query, 'as to the relation which the Grand Chapter of England sustains to the Grand Lodge of that Kingdom, and the number of degrees authorized to be conferred by the former:' The relation which the '*Grand Royal Arch Chapter*' of England bears to the '*Grand Lodge*,' is nothing more than being attached in name, in the same manner as all private Chapters holding charters from the Supreme Grand Chapter, are (and must be) attached to Lodges on the Registry of the Supreme Grand Lodge of England. The officers of the Grand Lodge of England (if R. A. Masons) are also officers, by election, of the Grand Chapter, but they hold their meetings in a separate apartment, and, by the Constitution, the funds of each must be kept apart. The titles of the officers are as follows: 1st Grand Principal (Z.); Pro. G. Principal; 2d G. Principal (H.); 3d G. Principal (J.); Grand Scribe (N.); Grand Principal Sojourner, 1st G. Assistant Sojourner, 2d G. Assistant Sojourner, G. Treasurer, G. Registrar, G. Sword Bearer, G. Standard Bearer, G. Director of Ceremonies, G. Organist, Janitor and his Assistants. I give you a list of them, as the titles vary so much from those in the United States. The ceremonies are also quite different. No Veils, &c., &c. The Grand Chapter does not interfere, as a body, with the Grand Lodge; it merely regulates and governs Royal Arch Masonry, and usurps no higher *exclusive* authority. * * * * *

"When the articles of union were drawn up, conferences were held with all the most distinguished Grand Officers and enlightened Masons residing in and near London, in order to establish perfect agreement upon all the essential points of Masonry, according to the ancient traditions and general practice of the Craft. I feel assured that if Masonry is to become permanently prosperous on your great continent, it will be necessary to come to the same resolution, and separate 'genuine and ancient Masonry' from the mass of degrees by which it appears overwhelmed. What evidence is there to adduce, that any one of the other degrees are genuine, or were practised before the middle of the last century? and of what additional use are they? In my humble opinion, they detract from the effect of the simple allegories of *the three degrees*, without any adequate compensation. The Mark Degree may have been a part of or a continuation of the Fellow Craft, in which the skilful craftsman was intrusted with a mark, &c., by which his work could be distinguished, and there is no doubt that the Crafts since had their private marks, &c. But the degree, as now given, has in it too much of the 'theatrical,' by which the moral axioms are lost; and how comes it that there should be such anachronisms as Matt. xx., 1–16, Luke, Acts, &c., where it sets out by stating it was the ceremony used by the workmen at the building of the Temple? There are Mark degrees given in Scotland and Ireland, &c., but they vary much from yours. The 'Past Master' is not a degree acknowledged in England. They have merely the simple and beautiful ceremony of installing a Master in the chair of his Lodge. In Ireland and Scotland, this degree is given as a pass to the Royal Arch, and they make this distinction, calling one the 'actual Past Master,' and the other a 'virtual Past Master.' But this, as a degree, carries no authority with it whatever; and a Past Master, thus made, cannot attend a meeting of installed Masters, or be present when a Master is installed in the chair of his Lodge. It is not recognized as necessary at all in England, before receiving the Royal Arch degree; but a candidate for the Royal Arch must be twelve months a Master Mason. I cannot see that your degree of Excellent Master, Royal Master, Select Master, &c., &c., add any new light to ancient Masonry. They are all evidently well arranged from portions of the Bible, to connect with each other in forming the historical account of the time these events occurred, by men of enthusiastic minds and prolific imaginations; and I do not see why any person of a fertile genius might not draw up some beautiful 'sacred mysteries,' and call them Masonic traditions. This could be done, but still it would not be pure, ancient Masonry, and could tend to no good object. It adds to the number of O. B. S., which it cannot be right to take on every trifling ceremony. We, on the other side the water, object to them very much, considering, and I think justly, that the sacred name is too lightly used, and with far too much levity. The R. A. degree itself, as a distinct ceremony, was very imperfectly known before the beginning or middle of the last century. It was actually the *Master Mason's*, as you know in ancient times no Brother was called a Master Mason until he had presided, or was installed as capable of filling the chair, and I believe there he got the *secrets*, with some part of our ceremony of the Royal Arch."

MASONRY PRACTICALLY ILLUSTRATED.

The following paragraph appeared in the Boston Journal not long since:—

"The Lieut. Governor of Nova Scotia presented at Halifax, on the 25th of April, a gold chronometer to Hugh Cameron, Master, and a gold patent lever watch to George Duffote, Mate, of the British schooner Mars, of that port, a testimonial from the citizens of the United States to those gentlemen, for saving Capt. John T. Philbrick, of the late American schooner State of Maine, from the wreck of that vessel. Two men, composing the crew of the Mars, are to have silver medals."

The following interesting statement respecting the case referred to above was subsequently published in the Maine Masonic Journal:—

FRANKFORT, March 8, 1856.

BRO. CHASE.—I have thought a brief narrative of my sufferings and Providential deliverance from death by starvation and exposure, also the kind treatment from Brethren in a foreign land, may be read with interest by your readers.

I sailed from this port Master of the Schr. "State of Maine," on the 4th day of January last, bound for the West Indies with a cargo of lumber. On the second day out we encountered a severe snow storm with the wind blowing a gale from the N. E. At ten o'clock at night, the wind having increased to almost a hurricane, my vessel capsized, at which time my mate and steward were washed overboard. In short time the deck load fetched away, together with the masts and spars, causing her to right full of water. The night was extremely cold, and being without shelter, wet, tired, and hungry, inevitable death seemed to be our lot. A small portion of the jib remained attached to the bowsprit, with this and a few spikes, obtained by ripping up the deck plank, enabled me and my men (four in all) to form a rude shelter under the topgallant forecastle, in which we took refuge for the night, the sea all this time making a complete breach over us. In this situation we remained five days without food or water, except about three pounds of raw salt pork which floated out the scuttle. About 11 o'clock, P. M. of the fourth day I saw a light which I hailed, and was answered by a gun. I requested the Capt. to lay by the wreck and rescue myself and fellow sufferers, which to us seemed almost impossible, as the gale still continued. In a few moments the light was lost sight of, and we then thought we were left to perish on the wreck; at daylight the next morning we again saw the vessel (which proved to be the schooner Mars, Capt. Cameron, of Halifax), bearing down for us. The sea was running mountain high, and our hope of deliverance was indeed small. After repeated trials I succeeded in getting on board the Mars, by being hauled about sixty fathoms through the water in a bowline, being the only one saved. One man was lost after jumping overboard with a rope about him, the remaining two were left to perish on the wreck, it being impossible to save them. Great credit is due to Capt. Cameron and his noble crew for their perseverance and bravery. For seventeen hours after being hailed, he lay by the wreck continually renewing his trials before he succeeded in securing me from a terrible death. My hands, feet and legs were very badly frozen, my legs so swollen they measured just above the ankle twentythree inches. Everything was done on board that could be, to make me comfortable; the vessel was quite small, and not having on board the proper remedies, I suffered greatly for seven days, when we arrived at Halifax. I was then placed under the care of the American Consul (Albert Pillsbury, of Machias) whom I found to be a Brother. He took especial interest in my distressing condition, and provided me with comfortable rooms at a first class hotel, also with physicians and attendants, for which I shall always hold him in grateful remembrance. Every attention that heart could wish was paid me by the Consul and Masons of the city, particularly by members of the Scotch Lodges. I was entirely destitute of clothing, without money, unable to walk or help myself in any manner, still I found myself among Brothers and friends, who were always ready to administer to my wants. The Scotch Lodges contributed very generously to my pecuniary wants. Upwards of $100 in money, a good fit-out of clothing, (about $60 worth) medical attendance, hotel expenses, &c., &c., all furnished by warm and sympathizing Masons.

I would make particular mention of the many favors received from the wives and daughters of Masons. Also, of Mrs. Johnson, (landlady of the Mansion House,) who was my daily attendant, M. W. Alex. Keith, Prov. G. M. of Nova Scotia, Bro. John Richardson, M. of Burns Lodge, Bro. John B. Fay, M. of Keith Lodge, Bro. E. I. Lordly, M. of Athole Lodge, Bros. Williamson, Saybold, Dr. Stephen Foss, and many others, who were untiring in their acts of kindness. To all of these, and the Fraternity of Halifax, I would tender my heartfelt thanks for their kindness, sympathy, and aid manifested toward me while among them.

In behalf of Howard Lodge, No. 69, (of which I am a member), I would express our deepest gratitude and thanks to our Brethren in Halifax for their kindness and liberality towards their unfortunate and fraternal friend, J. T. Philbrick.

The subjoined letters were laid before the Grand Lodge of Maine at its recent session:—

Halifax, February 12, 1856.

Brother John T. Philbrick,

Dear Sir—The Brethren of Burns Lodge, sensible of the deplorable and distressing situation you were lately placed in by the loss of your vessel at sea; as a small token of their sympathy, I enclose ten pounds for your acceptance—hoping this will be of some service to you in defraying your expenses to your native town.

In behalf of the Brethren of Burns Lodge, I remain, dear Sir and Brother,

John Richardson, W. M.

Halifax, 12th February, 1856.

Captain Philbrick, Mansion House.

Dear Sir and Brother—It affords me much pleasure, on behalf of the Brethren of Athole Lodge, 361, of this city, to hand you the enclosed sum of Thirty Dollars, voted to you from the funds of the Lodge at their regular meeting last evening. It was a matter of regret with the Brethren, that the low state of our finances would not admit of a larger amount. Understanding however that the Brethren of the other Lodges in the city are coming forward to evince their sympathy for your condition, I trust you will not find yourself in want of anything until you reach your more immediate friends. Your sufferings and providential escape from death, drew forth the unanimous sympathy of the Brethren to yourself, and gratitude to the Great Architect of the Universe for his mercies towards you. That you yourself may not fail to acknowledge his goodness and mercy so signally manifested, that he may bring you again in safety to your friends, and finally to the Grand Lodge above, is the sincere wish of Yours fraternally,

E. I. Lordly, W. M. Athole Lodge, 361.

Masonic Hall, Halifax, February 13, 1856.

Dear Sir and Brother—I have much pleasure in enclosing you the sum of seven pounds ten shillings [£7 10 0] voted by the members of Keith Lodge, No. 365, at their regular meeting, for a fund in connection with the Burns and Athole Lodges, towards defraying your expenses in Halifax, and assistance in returning to your friends in the United States. I beg to subscribe myself Fraternally yours,

John B. Fay, Master Keith Lodge.

To J. T. Philbrick, Esq., Mansion House, Halifax.

Obituary.

Brother GALEN C. WALKER.

It is with no ordinary feelings of pain and grief, that we record the recent death of our Brother Galen C. Walker, Deputy Warden of the State Prison in Charlestown. While in full health, amidst the endearments of a beloved family, and in the assiduous performance of duty, he was stabbed, as the prisoners were returning from religious exercises in the Chapel, between seven and eight o'clock, on Monday morning of the 15th of December, and instantaneously deprived of life, by a convict named James Magee, who was under sentence for attempting the murder of his own wife.

The public mourns the loss of a valuable citizen and excellent officer, who for ten years had given universal satisfaction; and an affectionate husband and a worthy Brother has thus suddenly been cut down by a vile assassin—a wretch who affected insanity to avoid the punishment of his crimes, and does not deserve to live!

Our lamented Brother has left a widow and four children to mourn their irreparable loss. He was a native of Fryeburg, Maine, and fortytwo years of age. His sister was to have been married the very evening before his funeral. So mysterious and past finding out are the ways of Divine Providence! We truly see through a glass darkly.

Brother Walker was a member of the De Molay Encampment, in this city, of which his brother, Dr. Clement A. Walker, is Commander, and the last honors were paid to his memory on Thursday by these Knights Templar. The funeral was very generally attended and a large procession, notwithstanding the severe cold weather, marched from the Prison to the cemetery, where the Masonic Solemnities were performed by the Prelate of the Encampment, the Rev. John T. Burrill.

It was a sad and touching sight, as we paused during the funeral services at the house, to see his cages of beautiful birds, and hearing their music, the same as ever, to reflect what deep sorrow was there darkening the bosom of a widow and children, now left desolate. S.

MASONIC CHIT CHAT.

☞ *The Grand Lodge* of this Commonwealth held its Annual Communication on the 10th Dec. The session was well attended, and a large amount of busines, chiefly of a local character, was transacted. Charters were granted for four new Lodges, viz:—Winslow Lewis, Boston; Mt. Horeb, Woburn; Mt. Moriah, Westfield; and Blackstone River, Blackstone. Dr. Lewis having declined a re-election, Col. John T. Heard was unanimously elected Grand Master for the ensuing year. The full organization is given in a preceding page. The anniversary of St. John the Evangelist happening the present year on Saturday, the customary observance of that day and the Installation of the officers were for the better convenience of the Brethren coming from a distance, postponed to Tuesday, the 30th,—a more particular notice of which will be given next month.

New Chapter at Chelsea.—The Chapter of the Shekinah, at Chelsea, having worked a year under Dispensation, was consecrated by the M. E. Grand H. P. Comp. Daniel Harwood, M. D., assisted by the Grand Officers, on Monday evening, Dec. 22, in due and ancient form. We understand that the prospects of the Chapter are most encouraging, and that its condition gave the highest satisfaction to the officers of the Grand Chapter and others, present on the evening of its consecration. The charge of the M. E. H. P. is spoken of by those who had the pleasure to hear it, as being eminently appropriate and impressive.

☞ A correspondent at Argo, Ill, writes us that the new Lodge at that place, having worked one year under Dispensation, was organized about two months since, under a Charter, and that it is in a highly prosperous condition. Its principal officers are—John H. Bohn, W. M.; Wm. T. Miller, S. W.; Peter Holman, J. W.

☞ Winslow Lewis Lodge, in Boston, was Consecrated on Friday evening, Dec. 26. Particulars will be given in our next.

☞ We doubt very much if there has ever been a time when there was so great danger to be apprehended from the spread of false doctrines, revolutionary sentiments, and strange novelties, among the Fraternity, as the present. What the result would be, if such crude and erroneous views of the established laws and practices of the Institution, were permitted to obtain, it would not be difficult to foretell. But we have too much reliance on the good sense and conservative tendencies of the majority of the Brethren in all parts of the country, to apprehend that such an unfortunate result can ever be brought about. *Error* may prevail in certain localities for a season, but *right* will ultimately supplant it, and bury it and its propagators in obscurity. The only evil to be apprehended from it is that it poisons and misdirects the minds of those whose experience is not able to detect its false colorings; and hence, radicalism is encouraged and conservatism wounded.

Steubenville, Ohio, Dec. 15.

Comp. Moore,—* * We are getting along here (Masonically) quietly and smoothly.—The Lodges are doing considerable work. The Chapter elected its officers for the ensuing year on the 6th instant. They are as follows:—H. L. Hukill, High Priest; James McKinney, King; S. Wilson, Scribe. Peace and harmony prevail in our Chapter; also in the Council, Encampment, and the two Lodges.

☞ A new Lodge has just been started at Watertown, in this State, under the name of "Pegosset Lodge"—Pegosset being the Indian name of the town. It is in good hands, and begins its operations with a fair promise of success.

☞ We learn that the Grand Lodge of Virginia, at its recent Annual Communication, reaffirmed its former decision on the Canada troubles, repudiating the Independent Grand Lodge as an illegal body.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVI.] BOSTON, FEBRUARY 1, 1857. [No. 4.

GRAND LODGE OF MASSACHUSETTS.

The Annual Communication, for the organization of the Grand Lodge of this Commonwealth, for the current year, was held at the Masonic Temple in this city, on the 30th December last, by adjournment from the 27th,—the anniversary of St. John the Evangelist, that day falling on Saturday,—a circumstance which would otherwise have subjected the members from the country, to the necessity of remaining in the city until the following Monday.

By a wholesome provision of the Constitutions of the Grand Lodge, the 27th of December, in each year, is set apart for the exemplification of the Work and Lectures, under the direction of the Grand Lecturers, and in the immediate presence of the Grand Lodge. This meeting is usually attended by the Masters and Wardens of the Lodges, and it enables them to refresh their memories, and to correct any errors into which they may have fallen during the past year, or which they may have acquired from improperly qualified teachers. And in this way the lectures are preserved and transmitted from year to year with nearly verbal exactness. We have been more or less familiar with them for more than a third of a century, and feel a personal pride in saying that, with perhaps a few verbal and unimportant differences, they are given by the present Grand Lecturers of this State, as they were originally practised by authority of the Grand Lodge, in the early part of the present century,—when they were first introduced into this country by the late Thos. Smith Webb, who received them from England soon after they were arranged and promulgated by Preston, at London. It was never our fortune to have received immediate instruction from Bro. Webb, but his most exact and accomplished pupil was one of our earliest teachers, as we think he also was of the present Senior Grand Lecturer of this State. But however this may be, we are quite certain that if the former were alive, he would be proud to acknowledge the latter as a scholar, whose attainments and faithfulness honor his instructor. In no part of this country have these lectures been so carefully preserved and transmitted, as by our own Grand Lodge, and nowhere else do they exist in greater purity, than in the Lodges in this city. That this is so, we attribute mainly to the fact, that *itinerant lecturers*—the bane of pure Masonry—have never found any encouragement within the borders of our State. This has always been,—as we ardently hope it may always continue to be,—a sterile and forbidding field to them. That a few verbal changes may have taken place in the lectures within the half century since their adoption, is doubtless true, but not surprising. No man's memory is infallible. But they have been preserved with wonderful accuracy and exactness. Of the few changes we occasionally notice, we have only to say, that, while they are not essential, they are no improvement. But we are wandering from our subject.

The Grand Lodge was opened at nine o'clock in the morning by the Grand Master, who, having stated the immediate purpose of the meeting, called upon the W. Brother WM. C. MARTIN, to organize a Lodge of Instruction for the exemplification of the ritual; which was accordingly done, with the assistance of his associate lecturer, W. Brother BENJ. F. NOURSE, and the Brethren present. The lectures and work of the first and second degrees were then given; after which the Grand Lodge took a recess, and the Brethren repaired to an adjacent hall, where they dined together. In the afternoon the third degree was exemplified; when the Grand Lodge was closed until the evening. It was computed that there were present during the day nearly four hundred Brethren, chiefly Masters and Wardens of Lodges in the interior of the State. It was the largest and one of the most encouraging meetings we have ever witnessed on any similar occasion.

In the evening, the Grand Lodge was again assembled for the Installation of its officers for the ensuing year. This is always an interesting meeting, and the attendance is generally large; but on the present occasion it was more than usually so. The large hall of the Grand Lodge was filled at an early hour to its utmost capacity, and strongly impressed many of the Brethren present with the conviction that more spacious accommodations would speedily be required, either by the erection of a new temple, or the enlargement of the present one. The meeting not being one for ordinary business, very little of importance was transacted, except the presentation, by R. W. Brother HEARD, S. G. Warden, of a Portrait of the M. W. HENRY PRICE, the first Grand Master in North America,—to which we shall hereafter take occasion to refer in some detail. Before proceeding to the installation of his successor, the Grand Master (Dr. LEWIS), addressed the Grand Lodge as follows:—

ADDRESS.

In peace and prosperity we once more gather together at this our annual close. Another Masonic year is added to our venerable Order;—but its old age shows no decrepitude—no seer or yellow leaves flutter on the old oak; but a perennial foliage beautifies and increases its majestic trunk,—its branches spread farther and wider with each revolving year. Time but gives it renewed strength and vigor. "*Vires acquirit eundo.*" The necessity for, and the advantages of, a society like that of Freemasonry, is now universally acknowledged. It has become a "fixed fact" among the various organizations which have for their objects the relief of suffering, the amelioration of humanity and the union of man with his fellow man. Of such associations it is the first, as it is the most extended in its relations,—knowing no high, no low, no rich, no poor, no language, no country, no sect, as its limitations. The world is its sphere—a universal brotherhood its aim.

Where there is the largest liberty, there its roots are the firmest, its growth the most rapid, its influences the most widely diffused, its operations the most beneficent, its excellence the most appreciated. It is, therefore, in our favored land, increasing to a most unprecedented degree; public favor has smiled on its progress, and bids it God speed in its course. No section is exempt in this increase—no portion but what has shared of this prosperity. In this jurisdiction about 1,000 have been the last year's addition,—an addition of promise to its respectability and to its kindly influences.

In my last Annual Communication, there was no dread record announcing the loss of any of our number during the year. But brief must be the period when we are spared the fatal detail. Sooner or later Death claims the fullness of his dark registry.

Three of our permanent members have left us forever, and have passed away to a happier fruition. The Hon. Samuel P. P. Fay, Past G. Master, died on the 18th of May, and a notice of his life and character, with appropriate resolutions, were prepared by the R. W. Lucius R. Paige, and recorded at the communication in June.

This Body has also lost one of its most active, best and endeared of its members, one who for a quarter of a century was always present at every communication, one, who watched over its interests with the most scrupulous fidelity, guarded its funds with the most zealous care, fulfilled every Masonic duty with conscientiousness and exactitude. In life, he attached to him the hearts of his Brethren; now dead, his memory will still connect us "vida conjuncti, etiam morte inseperabiles."

John J. Loring was Treasurer for 25 years, also a Past Sen. Grand Warden and a member of the Charity Fund Committee. How well he sustained those important relations, our records will amply testify. Let us, ere we part, show, so far as words can express our feelings, the high appreciation we entertained of him while here, and our deep sense of the loss sustained by this Grand Lodge by his death. Very recently, a third has been added to the long list of the departed. The Hon. Seth Sprague, Past Sen. Grand Warden, died in this city the early part of this month,—a gentleman of probity and piety, universally respected and loved, he has been gathered to his fathers in the ripeness of years, in the fullness of honor.

At this, the close of my present official relation, permit me to make but one single suggestion, which has been forced on my attention by the experience of the two years of my administration. It is in relation to the apparently small amount annually appropriated by this Body to the cause of Masonic charity. The public, knowing nothing of the numerous fountains from whence our charities so copiously flow, of the large disbursements made by the subordinate bodies, of the drafts on the bounty of its individual members, look to the petty amount stated in our annual circular, as the sum total of our benevolence. How far is this from the effective reality! If the records of the Grand Lodge, with those of all the Masonic Institutions, were spread before the public; if the hands which have given in secret, though open as day to melting charity, could point to the varied objects of their bounty; if the poor, the friendless, the stranger, the rich, could shout their gratitude, they would proclaim, "trumpet-tongued," of the good that has come from our Nazareth; that though not gazetted to the world, the stream of Brotherly relief, flows deep, efficiently and full, cheering in its course many hearts. This will consecrate and preserve for time to come, as it has for ages past, our venerable Order.

> "The breast which happiness bestows
> Reflected happiness shall bless."

Let us, therefore, in this our day of prosperity, give as freely as we receive, and let our enlarged charity flow in a more abundant and copious stream; and especially let the amount annually voted by this Body be more commensurate both with our means, and I trust with the wishes of all its members.

A regalia becoming the dignity, wealth and respectability of this most ancient Grand Lodge, has been procured from England, and is precisely similar to that worn by that most dignified and most widely extended Body, our venerable parent, the Grand Lodge of England. May we imitate her excellencies in the greater essentials as in these lesser particulars, and prove ourselves worthy scions of a noble stock.

Apartments have been provided in the central part of the city, for the accommodation of the officers of the Grand Lodge; and the great facilities for transacting its business, the large number whose relations to the Institution call them there, and the convenience for the meetings of committees, make it quite apparent that these accommodations were imperiously required. And while on this subject, it has become evident to you all, that this building is quite too limited for the increase of our numbers, that this our largest room is often filled to repletion, that the smaller apartments are not adapted to the purposes for which they are necessarily used, and that at no distant day, our Fraternity will require a more spacious Temple than this. And here, also, let me express in behalf of all the Bodies who here meet, the deep obligations we owe to the Bros. Chickering, for the liberality they have always manifested in offering their splendid Halls to our service. It is not strange that the sons of such a sire should follow in their father's steps of liberality, but it is pleasing to record that it is so, and that the transmission of such excellence is unimpaired.

During the year, this Body has assisted on two public occasions, at the invitation of the proper authorities, in rendering their services as *Masons*, viz: the laying of the corner-stone of the State Lunatic Asylum at Northampton, and the inauguration of the statue of Franklin at Boston. Both were legitimate occasions for Freemasonry, the first the commencement of a structure for the relief of humanity; the last, a testimonial to our country's "Guide, Philosopher and Friend;" and above all, to us, our illustrious, unwavering Brother, and a Grand Master. These were claims for our respect and attention. But I deprecate the appearance of our Order before the world except for such purposes. It never should be done to simply swell the pageantry of a procession, or to add to its numbers.

The *Library* has been increased, and is now of great value, and will vie with any collection of a similar character in the U. S. I would commend it to the fostering care and liberality of my Brethren. It is the Depot of the congregated intelligence of the Masonic World, and the stock which represents this, should be ample and choice.

The *Grand Lecturers* have visited such Lodges as required their services, which have been exceedingly beneficial to the interests of the Order, by infusing an increased interest as to the work and lectures, imparting regularity in these matters much needed and essential to the Craft; and it is to be hoped, that at every quarterly communication of this Body, the day will be devoted to these expositions, and we regret that this proposition should have been ever negatived.

The following are the Dispensations and Charters, Dedicationsand Consecrations of Lodges during the year, with the date, &c.:—

Jan. 4.—Consecrated Germania Lodge, Boston.

Jan. 23.—Consecrated Putnam Lodge, East Boston.

Jan. 31.—Consecrated Mount Horeb Lodge, Medford.

Feb. 4.—Dispensation, Paul Revere Lodge, North Bridgewater.

Feb. 8.—Dedicated Hall, at Greenfield.

Feb. 12.—Charter returned of St. Alban's Lodge, Foxboro'.

Feb. 12.—Dispensation, Mount Moriah Lodge, Westfield, recommended by Hampden Lodge, Springfield, to R. H. Boise, and nine others.

March 4.—Dispensation, Revere Lodge, Boston, recommended by St. John's Lodge, to G. M. Thacher and others.

March 12.—Charter to Gate-of-the-Temple, at South Boston, to Richard M. Barker and others.

March 13.—Charter to Dewitt Clinton Lodge, at Sandwich, to Thomas Borden and others.

March 21.—Consecrated said Lodge.

March 24.—Charter of Mountain Lodge returned, with permission to remove rom Coleraine to Shelburne Falls.

March 31.—Consecrated Gate-of-the-Temple Lodge, South Boston.

June 12.—Charter of Wisdom Lodge, West Stockbridge, returned to Sylvester Spencer and seven others.

June 12.—Charter Marine Lodge, Falmouth, returned to W. Nye and seven others.

June 12.—Charter returned to Social Harmony Lodge, Wareham, to Benjamin Leonard and seven others.

Aug. 28.—Dispensation for Wyoming Lodge, Melrose, to J. S. Dennis and nine others.

Sept. 10.—Charter of Orphan's Hope Lodge, Weymouth, returned to Lovell Bicknell and eight others.

Sept. 23.—Dispensation to Joseph Warren Lodge, Boston, to Caleb Rand and eighteen others.

Nov. 20.—Dispensation to Star-of-the-South Lodge, Republic of Chili, South America, to P. Conciani and six others.

Dec. 10.—Charter to Mount Horeb Lodge, Woburn.

Dec. 10.—Charter to Mount Moriah Lodge, Westfield.

Dec. 10.—Charter to Winslow Lewis Lodge, Boston.

Dec. 10—Charter to Blackstone River Lodge, at Blackstone.

Dec. 15.—Consecrated Mount Horeb Lodge and dedicated Hall.

Dec. 26—Consecrated Winslow Lewis Lodge, Boston.

St. John's Day was celebrated at Springfield, by Hampden Lodge, the Grand Lodge being present. This time-honored Masonic Festival, on this occasion, was peculiarly brilliant and effective, and under the auspices of that active Lodge was conducted in a manner the most satisfactory to the numerous Brethren present.

The following is the number of the initiates in the several Districts :—

No. 1, 279; 2, 76; 3, 114; 4, 25; 5, 41; 6, 67; 7, 49; 8, 49; 9, 67; 10, 46; Bethesda, Valparaiso, 15; Union, Nantucket, 6; King Hiram, Provincetown, 8; Mount Horeb, Woburn, U. D., 15; Winslow Lewis, U. D., 22. Total, 879—which with those of other Lodges under Dispensation, will give a total of about 1,000 for the year.

The reports of the D. D. G. Masters are complete and interesting—evincing a great improvement in the Lodges generally. Particularly would I refer to an elaborate, well written one from our active Br. the Hon. Peter Lawson, which it would be well to have published for the sentiments and information it contains; and I desire to express my deep sense of the obligations due to the Deputy Grand Masters for the very faithful manner in which they have executed their important functions, which are second to none of the officers of the Grand Lodge, and which, well done, should secure for them a high niche in our Temple of Fame.

My labors as Grand Master have now closed. They have been many but pleasant. If not discharged with ability, the zeal was not wanting, and if it had been possible, it would have been to me most gratifying to have served the constitutional period; but declining health with pressing avocations, sternly forbid the task. The spirit was willing, but the flesh was weak. The period of my administration has been one of peculiar unprecedented activity. If specified, the detail might savour too much of egotism. Our fabric is now stable; our prospects most cheering; peace within our walls; public sentiment without, favoring and fostering us. Let us all then, thus encouraged, thus prosperous, unite in the aspiration,

God save the Grand Lodge of Massachusetts!

At the conclusion of the foregoing address, and after the adoption of resolutions on the death of the late R. W. Brother Loring, (offered by W. Br. Isaac H. Wright), the Grand Master installed R. W. JOHN T. HEARD, Esq., of Boston, as Grand Master for the ensuing year, and as such he was acknowledged and saluted by the Brethren, "after the manner of Masons." The remaining officers (elected and appointed), in the necessary absence of the Deputy, were then installed according to their rank, by the new Grand Master. A complete list of them was given in our last, and they are therefore omitted here. At the conclusion of the installation, the Grand Master pronounced the following appropriate

ADDRESS:

Brethren of the Grand Lodge:

Having been elected by your undivided vote to occupy the distinguished position of presiding over your deliberations and to perform the duties devolving upon the executive of this Masonic Jurisdiction, I would return my most grateful acknowledgments for your kindness and for the confidence you have thereby so generously reposed in me, and to assure you that my best efforts will be constantly directed to the continuance of the unexampled prosperity which now attends our ancient and time-honored institution.

It is deeply regretted that the impaired health of my predecessor has compelled him to decline another election to the station he has for two years so ably and worthily filled. In the expression of this regret, I know that I utter the sentiment of the whole fraternity of this Commonwealth. Besides losing his valuable services, we have to lament the painful cause of his retirement. It is hoped, however, that as he has now thrown off the cares and responsibilities appertaining to the supreme office of our Order, he will speedily recover his health and strength, and be permitted by a kind Providence long to favor us with his counsel and share with us our hours of relaxation and refreshment. For twentysix years, our distinguished Brother has been one of the most faithful and untiring laborers amongst us. The Bee-hive has indeed been to him a symbolic monitor of industry, in the practice of fraternal and benevolent excellence. From the pressing engagements of the learned profession, which he adorns, he has, in his zealous attachment to Masonry, found time to participate to an extent rarely equalled, in the affairs of the Lodge, Chapter, Encampment, and other Masonic organizations. As a Trustee of the Grand Charity Fund, a member of the Board of Relief, a Trustee of the Temple, and a member of the Board of Masonic Apartments, he has ever been faithful, active and efficient. In the collection of our Library we observe his zeal and perseverance, and correct Masonic judgment. But not among the least of his labors is that of gathering together the portraits of eminent Masons, which embellish this Lodge-room. To so true a Brother our feelings are those of the sincerest attachment and affection: may his genial companionship be long vouchsafed to us; and when, at last, he shall have taken the third step delineated upon the Master's Carpet, may he "enjoy the happy reflection consequent upon a well-spent life, and die in the hope of a blessed immortality."

The affairs and interests of this Jurisdiction having been so fully presented by him who has so long and faithfully presided over them, there remain only a few subjects to which I would invite your attention. An almost daily observation of the duties of the Recording Grand Secretary, during the past year, has convinced me that the compensation allowed to that officer, is entirely inadequate to the numerous and important services he performs. Believing that it is your desire to bestow a just and ample remuneration for labors of this kind, I would recommend that his salary be increased, and that he be permitted to employ a clerk at the expense of the Grand Lodge, as occasion may require.

In the course of their official duties, the officers of the Grand Lodge are frequently called to points remote from their places of residence, requiring expenditures incidental thereto, which have been paid in some cases, from their own private means, and in others from the grand treasury. The occasions demanding such expenditures, are the laying of corner-stones of Masonic and public edifices, the constitution and consecration of Lodges, the installation of officers of new Lodges, and the dedication of Masonic Halls—services strictly Masonic and official in their character, and beneficial in their influence on the welfare of the Order. It is for this body to determine, when a Lodge invites the grand officers to perform either of these duties, whether the expenses referred to shall be borne by the Grand Lodge exclusively, or whether in whole or in part by the subordinate Lodge. It seems to me to be just, that where the Lodge has the ability, the two bodies should bear them equally.

I would bring to your consideration the expediency of printing the Records of the Grand Lodge, including those of St. John's and Massachusetts' Grand Lodges. This might be done in a manner similar to that adopted for the publication of the Colonial records, under authority of the State government. The work should be given to a competent and discreet editor, and would be one of rare interest and usefulness. Thus the foundation of the history of our Order would be preserved, affording exact data and rich material for him who should undertake to write it.

As a means of promoting personal acquaintance among the Brethren, and securing the advantages arising from social intercourse, it seems desirable that observances of a festive character should be established at stated periods. In the warrant of the Grand Master of England, appointing, in 1733, Henry Price Grand Master of New England, an annual festival is enjoined in these terms: "And lastly, we will and require that our said Provincial Grand Master of New England, do annually cause the Brethren to keep the Feast of Saint John the Evangelist, and dine together on that day, or (in case any accident should happen to present their dining together on that day) on any other day near that time, as he shall judge most fit, as is done here." From time immemorial the Brethren of England have every year kept "the Feast." Their regulations, in 1721, provided that it should be observed by "The Brethren of all the Lodges in and about London and Westminster;" who should "assemble either on St. John *Evangelist's* Day or St. John *Baptist's* Day, as the *Grand Lodge* shall think fit by a New Regulation." In 1731, it was ordained, "That no particular Lodge shall have a Feast on the Day of the General Feast." The expenses attending these occasions were defrayed by those who participated in them. At the communication of the Grand Lodge, April 25, 1723, "The Tickets were ordered to be Ten Shillings each, impressed from a curious Copper Plate, and sealed with the Grand Master's Seal of Office, to be disposed of by the Grand Wardens and Stewards." The Grand Master and other grand officers were installed into office, and other important business transacted at these communications. By the present regulations of the Grand Lodge of England, printed in 1855, it is declared that "There shall be a Masonic festival, annually, on the Wednesday next following Saint George's Day, which shall be dedicated to brotherly love and refreshment, and to which all regular Masons shall have access, on providing themselves with tickets from the grand stewards of the year;" and, further, that "Eighteen grand stewards shall be annually appointed, for the regulation of the grand festival, under the direction of the Grand Master." I have cited sufficient to show that "the feast" is, with our English Brethren, an ancient Masonic landmark, which they steadfastly regard to the present time. But, how have we, of this jurisdiction, departed from this ancient custom—from the command of the Warrant by which our institution was first organized on these shores! The restoration of these social communications would, no doubt, strengthen and harmonize our union, and animate to greater exertions to promote our common prosperity. Of late years, the practice has to some degree prevailed of celebrating St. John Baptist's Day among our Brethren of the country, not by the fraternity generally, but by particular Lodges. This anniversary occurring in the warm season, is appropriately commemorated away from crowded cities. May we not, in a spirit of reciprocity, attract our Brethren of the interior to social enjoyment in the metropolis? And what more suitable season offers than that in which occurs St. John Evangelist's Day, which is set apart by the Constitutions for the installation of the officers of this Grand Lodge?

The erection of a monument to the memory of our First Grand Master, is worthy of consideration. As our records now show, his remains are in the grave-yard in Townsend, in this State. The place of his burial is designated by a tablet bearing an inscription which records important facts of his life. To honor the worthy dead, accords with the feelings of respect and gratitude of the living. It may be hoped that some measures will ere long be instituted to provide a substantial and appropriate memorial to the honor of him who was the first to organize Freemasonry in this land. Our beautiful Mount Auburn affords all the advantages for the deposit of so sacred a testimonial. The ground which should be selected for it might be of that extent as to be also the burial-place of Brethren who die among us, away from their kindred and homes.

During the exciting political contest through which the community has just passed, one of unusual acrimony and violence, it is gratifying that partizan feelings have not been carried into our Lodge-rooms; and that the political opinions of all have been scrupulously respected. The indulgence of conversation and animadversion upon the exciting public topics of the day, ought ever to be banished from our assemblies.

Words of caution have so frequently been spoken from the East of this Grand Lodge, respecting the qualifications of persons asking admittance into our Order, that the repetition would seem to be unnecessary. But I cannot refrain from expressing alarm that less inquiry is exercised as to the moral and social fitness of candidates than our welfare and safety demand. Masonry is designed to be eminently a social institution; its eleemosynary character is secondary. Of how great importance is it, then, that its disciples should be worthy of mutual esteem and confidence? Without such regard for each other, our boasted bond of union becomes powerless; and Masonry, if it exist at all, will do so only in name and form. I would, therefore, urge upon the officers of subordinate Lodges to exert the utmost scrutiny into the character of all who apply to them for initiation. If they are found unworthy, let no considerations whatever influence the ballot in their favor. Neither permit them to withdraw their petition without subjecting them to the negative vote; for otherwise they may gain admittance through portals less strictly guarded. A careful circumspection in this direction is indispensably necessary for the honor, usefulness, and even the existence of Freemasonry.

We have abundant cause for rejoicing at the general prosperity which attends our Order throughout the world. Its beneficent influences were never more extended and efficient than at the present time. Within the borders of this Commonwealth harmony and peace prevail, and a laudable emulation appears to actuate the Brethren to the faithful discharge of their Masonic duties. May the year now commenced under so happy circumstances, witness our continued success, and be productive of increased benefits to our ancient and beloved institution.

The services of the evening were interspersed with singing and other appropriate ceremonies. Our contemporary of the Bunker-Hill Aurora, well remarks, that "one of the most interesting events of the evening, was the depositing of the small golden Urn, containing a lock of the hair of Gen. Washington, in the hands of the Grand Master, on his induction into office for safe keeping. This simple ceremony was performed by Dr. Lewis in a most touching manner, and was his last official act as Grand Master." The history of this "invaluable relique," may be briefly stated as follows:—In January 1800, and soon after the death of Washington, the Grand Lodge, through a committee, consisting of Bros. Dr. John Warren, Col. Paul Revere and Dr. Josiah Bartlett (all P. G. Masters), addressed a letter of condolence to Mrs. Washington, from which we extract the following paragraph:—

> "To their expressions of sympathy on this solemn dispensation, the Grand Lodge have subjoined an order, that a *golden Urn* be prepared as a deposit for a lock of hair, *an invaluable relique* of the Hero and the Patriot whom their wishes would immortalize; and that it be preserved with the jewels and regalia of the Society. Should this favor be granted, Madam, it will be cherished as the most precious jewel in the cabinet of the Lodge, as the memory of his virtues will forever be in the hearts of its members."

The answer to this letter was written by Col. Tobias Lear. His letter bears date Jan. 27, 1800, and contains the following:—

> "In complying with this request, by sending the lock of hair, which you will find enclosed, *Mrs. Washington* begs me to assure you, that she views with gratitude the tribute of respect and affection paid to the memory of her dear deceased husband; and receives with a feeling heart, the expressions of sympathy contained in your letter."

The *Urn* and its "precious jewel" have, from the date of reception, been annually committed to the special care of the Grand Master on the evening of his installation; and we entertain no apprehension that while the Grand Lodge of Massachusetts continues to exist, this practice will be discontinued, or the safety of the memento endangered.

The ceremonies at the Temple were concluded at about nine o'clock; when the officers and members of the Grand Lodge, and other invited guests, to the number of two hundred or more, were received and generously entertained by the new Grand Master, at his elegant residence in Louisburg Square. A couple of hours were here most agreeably passed by the Brethren in the interchange of fraternal greetings and congratulations with their host and each other. And thus closed this interesting anniversary festival,—one to which the memory of all who participated in it, will in after years, often recur with pleasurable emotions.

WINSLOW LEWIS LODGE.

THIS new Lodge was consecrated and its officers installed at the Masonic Temple in this city, on the evening of the 26th Dec. last. The attendance of Brethren was large, and the ceremonies were unusually interesting and effective. After the consecration services, the W. Master of the Lodge, Dr. CLEMENT A. WALKER, was installed by the M. W. Grand Master, whose name the Lodge bears, and who availed himself of the occasion to present to the Lodge, through its Master, a beautiful *Jewel*, for its present and future presiding officers. The Jewel is of silver, richly chased, with a Diamond in the angle at which it is suspended from the Collar. It was manufactured in London. On investing the Master elect, the Grand Master addressed him as follows:—

> I warmly greet you as Master elect of this Lodge, and I congratulate its members, that it commences, what I trust will prove a long and prosperous career, under the presiding influences of so able a Head.
>
> My Brother: Though but young in Masonry, you have already concentrated the activities and labors ordinarily acquired only by many years of devotion. With great ability and success you have sustained the chair of the oldest Lodge in these U. States. You are now at the Head of an Encampment which has been raised from torpor to brilliancy; and now, investing you with the insignia of your office here, I doubt not the vivifying influence of your administration will continue. Receive, therefore, this *Jewel*, as a slight testimonial of the regards and interest of the

doner towards you and your associates. I need not tell you its emblematic relation to duty. It has one addition, a *diamond*, which monitorially is not laid down; but may it teach you, that the heart should have the purity of the diamond, without its *hardness*, and all its brightness, without its coldness.

The remainder of the officers were installed by the R. W. John T. Heard, who acted on the occasion as Deputy Grand Master. The services were interspersed with appropriate music, and we have rarely seen them more acceptably performed, and this was the general sentiment of all present. At their conclusion, the M. W. Grand Master addressed the new Lodge in his usual happy and effective manner; after which the Grand Lodge retired. We had intended to lay the address before our readers in this connection, but a pressure of other matter obliges us to defer it until our next. We are happy to add, in conclusion, that the Lodge is in the hands of young, active, and devoted Brethren, whose intelligence and social position are a sure guaranty of its future prosperity and usefulness, and that, while in present hands at least, it will not tarnish, by act of its own, the brightness of the honored name it bears.

THE MASONIC ESSAYIST.—NO. 3.

BY BROTHER ANDRES CASSARD.

THE virtuous men who were the founders of our most excellent Order, had in view when they instituted it, man and the passions which influence and control his conduct in life. These were the bases on which it was founded.

The life of man is vulgarly divided into four periods; his *infancy*, or *minority*, his *youth, manhood* and *old age;* but we think the division in three periods is more appropriate, to wit: *youth, manhood* and *old age*. The fitness of this division, as applied to *Masonry*, we propose now to consider.

Youth is represented by the first degree, or "Entered Apprentice;" *manhood* or middle life, by the second degree, or "Fellow-Craft;" and *old age* by the third or "Master Mason's" degree.

To present more clearly our views on the subject, we will give a resume of each one of these degrees, with reference to the life of man in correspondence with each division.

ENTERED APPRENTICE MASON.

Initiation into the mysteries of antiquity was attended, as we learn from writers who have investigated the subject, with some ceremonies, which have been preserved to a certain extent, and are now perpetuated in part in our modern mysteries. *We can only present them under a veil.* The Candidate is forcibly reminded of that spiritual or moral and intellectual darkness, which attends every man when he comes into this world. He has symbolized to him the want of that light of wisdom, and that ignorance of spiritual things, which is the lot of all the profane who have not yet passed the threshold of our sacred Temple. He feels that when he entered the world he was naked or in swaddling clothes, poor and penniless, while at the same time he realizes that he is divested of the *representatives* of all pride and vainglory, and of those vices which degrade the human species. His steps are uneasy and uncertain, and attended with danger. He feels sensibly the need of a conductor or guide, and would fain accept a mortal one, though his heart may yearn for one divine. He has a realizing sense of the meaning of that passage in Holy writ, "*He that walketh in darkness and hath no light, let him trust in the Lord, and stay himself upon his God;*" and some neophytes feel like that Homeric hero who exclaimed: "*Or slay me, or restore me light.*" This agony terminates by his death to the profane world, and being born again and made alive by a mystic regeneration. This passing from death to life, and regeneration of human beings established by nature and reproduced in all religious dogmas ancient or modern, is the moral object we propose to ourselves, as Freemasons, mainly to inculcate in the first degree or grade initiatory of our Order.

The candidate being properly prepared for it, is left to his meditations, and in the midst of the tribulations of his spirit, which he undergoes, he fluctuates for some time in a *chaos* of fears and hopes. If he persists in his noble and valorous resolution, he is subject to an ordeal corporal and spiritual, which has for its object the ascertainment of his power of endurance and *fortitude*, while from the first a check has been put to his passions and evil propensities, in a manner analogous to that which was represented by the ancients in the personification of *temperance*, with a *cord* or bridle in her hands. The higher virtues of wisdom or *prudence* and *justice* being taught as he progresses further in his initiation.

Another object of the physical and moral tests which he submits to, is to sound his spirit, the power of his soul, and to penetrate his heart by means of impressions. It is not enough to know that he has the necessary strength to encounter an enemy, but also that he possesses the moral strength to conquer him: that he has the courage to despise dangers, and that he is capable of the most sublime abnegation. Thus we learn his inclinations, his tastes, his habits, and to a certain extent his doctrines in a physical and moral point of view. We acquire a knowledge of his ideas as a citizen of the nation where he resides, as well as his opinions in his intercourse with mankind in general. We do not admit to a participation of our mysteries, any except the freeborn and those of sound physical formation, and of unimpeachable moral character; and besides, who have not acquired the rudiments of a good and liberal education, qualifying them to use their own intellectual faculties for their advancement in life and that of their families or those depending on them.

One reason why we impose so strict an examination upon a candidate before we *enlighten* him fully in our mysteries, is to endeavor to rectify his notions and impressions, wherein wrong, and to fortify them wherein just, by the two-fold forces of precepts and example, while his own character is opened to us, and ours, as Freemasons, disclosed to him at the same time and by the same process. He comes to know us intimately, and we know him intimately also. The contract which we propose to him, if he accept it, is indissolubly and reciprocally obligatory on both parties. Once admitted, he perceives before him a material temple, and the first utensils or *working tools*, which he will be required to use; and he is instructed that this material temple is emblematic of a moral or spiritual temple, which he is required to erect to the G. A. O. T. U., and thus he learns the design of the instructions he has received as to the use of the first implements entrusted to his charge in the *Royal Art* and science of Freemasonry.

We conclude with a sketch of the first period of man's life or youth.

As soon as a man has acquired the rudiments of a good education, he is immediately placed under paternal shelter, without any fixed or definitive object in his mind. He is then introduced upon the scene of life, with all the innocence, simplicity, confidence and good faith of infancy, but full of ardent desires and wants which he knows not how to *moderate*, yet would like to satisfy. Without experience, he *travels* the road of life in darkness and with uncertain steps. He is sure to deviate from the true path if *unattended*, and become the victim of error and evil courses if there are no parents or friends at hand to prevent it, and lead him safely *in the true and perfect way*. In his febrile somnolencies, he has but golden dreams, and believes that all his surroundings are pleasures without limit or alloy. He believes he will always be young and full of life and vigor, and persuades himself that all he wishes for is within his grasp. If left to act freely and alone, he will abuse the blessings he enjoys. He will first commit errors; after these vices will come, and crime may next overtake him. *Some one* perhaps will advice him and try to bring him to reason—that divine gift to man, and which young men are generally disregardful of or reject altogether. *Then a desire* to be instructed may happily be awakened in his mind, when *a friendly hand sketches before him a true and perfect line of conduct.* He is taught that he ought not to be engaged in any enterprise without proper consideration; that he ought not to judge or give any conclusions on anything he may see or hear, without due reflection; that he ought never to confound the good with the bad, nor deviate from the true path of virtue, and engage in acts of *justice* and *mercy* on all occasions and to the extent of his abilities.

As far as he has heard, all has been theory; cautions and advices only are all he receives on taking his first step in society. All is to him a mystery; he sees nothing but confusion. He is scarcely seen or noticed by those around him. But what is more important to him in his present and future position, is to *have taken his first step;* to have acquired the title of "*Apprentice Mason,*" and to have attained a place, though a primary one, in the social scale, on which he may ascend gloriously.

This is *youth*, the first period of the life of man, as the "Entered Apprentice's degree" is the first in Masonry.

Officers of Washington Lodge, Roxbury, Mass.—Sanford M. Hunt, W. Master; Charles F. Sleeper, S. Warden; John A. Emmons, J. Warden; Horatio G. Morse, Treasurer; Edward Holden, Secretary; Francis P. Babbit, S. Deacon; Elbridge G. Scott, J. Deacon; Robert Seaver, S. Steward; Robert W. Molineux, J. Steward; Willard Bullard, Jr., Tyler.

RESTORATIONS.

Boston, Jan. 2, 1857.

My dear Sir and Bro.:—An expelled Mason cannot, under any Masonic law or usage with which I am acquainted, be restored on his mere *verbal* application to a member. His only remedy is to send in a *Petition* to the Lodge; and this petition should be referred to a committee, with instruction to report in writing, in order that the record may clearly show the facts in the case, and the reasons for the restoration.

Your second inquiry is—"Can a Lodge restore to *membership* one they had *expelled* [from Masonry,] but subsequently restored, without a *ballot?*" The expulsion terminated the membership; and by a wise provision of Masonic law, the restoration does not renew it. The Brother, therefore, stands to the Lodge precisely as though he had never been a member of it; and his application for membership must take the course pointed out by the By-Laws.

Fraternally yours,

C. W. M.

THE EMBLEMS OF MASONRY.

The very progress of Masons, in their journey from darkness to light, is regulated at every point and stopping place, by some incident or illustration familiar to every Christian.

The ladder which Jadob saw has been adopted by them, the three principal rounds of which are Faith, Hope and Charity, and their whole course and progress, are regulated by that beautiful emblem, which is to mark the degrees by which they are to ascend from their state of ignorance and indifference, to the highest intelligence, to the highest honors, and to the highest points of virtue and usefulness in Freemasonry.

The whole truth is, that the infinite wisdom and goodness of God never devised an institution more compatible with the wants and the interests of the human family, than that whose principles and ceremonies, whose tenets and observances, I have this day endeavored to set forth and defend. Its universality, its unquestioned charity, its obedience to law, its obedience to morality, its obedience to religion, its obedience to the laws of human nature, is the highest eulogy that can be pronounced upon it. Time would not allow me to unfold all its merits, and human credulity would not indulge me in setting forth all its benefits to the fallen race of man.

There is not an emblem, not a badge, not a sign or signal, not an implement of the craft—there is nothing connected with the Heaven-ordained brotherhood to which I belong, which is not designed either to teach a moral lesson, to inculcate some truth, to vindicate and establish some virtue, to propagate some righteous principle of humanity, to relieve the sufferings of our kind, or to scatter light and knowledge, and religion among the race who fell with Adam, and by whose fall have inherited sin and death, and all the evils that infest the earth, and that have transformed our garden of Eden into a theatre of war, of long accumulated wrath, of treasons, of stratagems, and of rank rebellion against the laws of nature, and the commands and ordinances of the most high God.

My Brethren and friends, every piece of furniture in a Lodge of Masons, every pillar of their Lodge-room, every implement or instrument of workmanship, every figure on the carpet, every thing that the eye can behold, impresses on the mind some truth, some principle, some moral or religious sentiment, or some precept of humanity.

The square which is used by all Masons, the level and the plumb, which likewise are found in every region, and in every Lodge where our Order has established its beneficent influence, teach such lessons of morality, virtue, and religion as must command the respect of all regulated minds. The square enjoins morality, the plumb rectitude of conduct, and the level admonishes us that we are all equal.

In this country and all others, we find men, who from arrogance and pride assume to be better born, or better bred, or better educated than the rest of their fellow-creatures. They even look down upon all men around them; and I am sorry to say, that the most of men are ready to look up to a set of upstarts simply because they have earned a little riches, and because they demand that the community shall bow and humble themselves to their awful majesty. Masonry brings the Emperor, the King, the Prince, the President, and all who belong to the craft, on the same level.

In a word, the level which, with the square and plumb, constitute the immovable jewels of a Lodge, impress us that all men are equal by birth, that virtue, that talent, that probity, and that the noble exercise of the gifts with which we have been endowed by our Creator, alone make the difference between the men of this or any other generation of the sons of Adam. The working tools of the Order alone should be quite enough to win the esteem of every man who has a right appreciation of the duties and the obligations, and wants of life. We have scarcely an instrument belonging to the Fraternity, that does not inculcate some lesson of industry, and that does not imprint on the mind the importance and necessity of labor. They not only enforce the lesson spoken of above, that all men are born equal, and are actually equal by nature, but they impress the other more important one, that man *must* labor, and must not be ashamed of toil.

The apron which we wear, besides being an emblem of innocence, is the sign of industry, and all the badges and implements of our craft impart two ideas, most essential to be perceived, those of labor and equality. The curse pronounced upon Adam, (and consequently upon each of his posterity) was, "in the sweat of thy face shalt thou eat bread until thou return unto the ground." All of the rites, mysteries, ceremonies and observances of our Order recognize this stern command. The very pillars of a Lodge represent wisdom, strength and beauty—"wisdom to devise, strength to support, and beauty to adorn."—*Abney's Address.*

TRIBUTE OF AFFECTION.

LINES, suggested by the recent death of Mr. GALEN C. WALKER. Written by request, and respectfully Dedicated to

THE DE MOLAY ENCAMPMENT.

HARK! what mean those sad tones blending
With the wintry wind's low moan?
Alas! they breath in mournful cadence
Tidings of a loved one gone.
Ye, who late have met in gladness,
Cheered by festive glee and song,
Now with hearts bowed low with sadness,
Mingle with a tearful throng;
For a worthy "*Knight*" has fallen
From your ever faithful band;
One ye cherished as a Brother—
Fallen by a cruel hand.
Gone, while life's fair sky shone brightly,
Tinted with Hope's rainbow hue,
While each sunbeam gleaming o'er him
Seemed a bow of promise true.
Not with loved ones bending o'er him
Listening for each whispered tone,
They might cherish and remember,
When the "one loved voice" was gone.
Like a bubble on the billow
Broken by the dashing spray:
Thus life's "*golden bowl" was shattered,*
Thus the spirit burst the clay.
Mournfully, but oh! how swiftly,
Forth the fearful tidings sped,
Like a pall o'er all your gladness
Fell the one sad accent, DEAD!
Parents grieve for, brothers mourn him,
And a sister's bridal vow
Quivers on her lips unspoken—
Silent and forgotten now;
While a cherished one and dearer,
Mourneth in grief's midnight gloom;
Death's dark messenger hath entered,
And its shadow shrouds her home.
Sorrow sits with folded pinion
By the desolate hearth-stone;
All is dreary,—all is darkling,
That so late with gladness shone.
Oh! there is no heart that beateth,
Save a widow's, that can know
All the bitter tearful anguish,
Of its *full deep tide of wo.*
They who once were oft enfolded

In a father's fond caress,
Round him never more may gather—
They, alas! are fatherless.
They will listen for his footfall,
For the voice so loved of yore;
Ne'er again they 'll break the stillness
Which enwraps him evermore.
Brother *Knights*, who gathered round him,
Ye who laid him in the tomb,
Though each heart and brow be clouded
For awhile with sorrow's gloom,
And though each must miss and mourn him,
In your *Brotherhood of love*,
May ye be at last united
In a *holier* "*Lodge*" above.

LILLIE.

Edgartown, Dec. 1856.

LODGES IN THE THIRD DISTRICT.

THE following interesting report of the Deputy for the third Masonic District of this Commonwealth, will be acceptable to our readers generally, and especially so to the Brethren of the Lodges to which it more particularly relates. And while it indicates, with great clearness, the general condition of the Lodges in the State, it will also serve to illustrate, in a degree, for the information of Brethren of other Jurisdictions, where the Deputy system has not worked favorably, something of its practical operations here :—

To the Most Worshipful Winslow Lewis, M. D., Grand Master of the M. W. Grand Lodge of Massachusetts :

As the Masonic year is now drawing to a close, I most respectfully submit to you the following report of my doings, as your Deputy for the third Masonic District, and also render you a brief account of the situation and condition of the several Lodges within my Jurisdiction :—

The unusual prosperity of Freemasonry throughout the Commonwealth, is indicative of the present condition of the Order in this District. At no time since I have held your commission, have so many applied for admission, or so many been received. My returns to the R. W. G. Treasurer show a greater revenue to the G. Lodge than ever before from this District. And yet I have everyr eason to believe that while the increase has been rapid, and the condition of the Order flourishing beyond precedent, we need not deprecate the growth as too luxuriant. "Weeds may be springing up concealed by the golden grain, and when the harvest is gathered, evil and woe may befall us," but so long as the character of applicants is preferred to numbers, and quality is considered before quantity, as I have every reason to believe is the case in this District, we have little to fear from another "reign of terror."

An unusual interest has been felt this year among the several Lodges of this District, in having the work properly and impressively performed, and a laudable emulation has existed between several of the Lodges. The introduction of instrumental and vocal music, has added much to the beauty and impressiveness of the ritual.

There have been no difficulties in any of the Lodges. The slight misunderstanding between St. Matthew's and Grecian Lodges, as to the extent of their respective jurisdictions, has been settled to the perfect satisfaction of all concerned, and a praiseworthy feeling of friendship and brotherly love exists between these Lodges and their members.

In making my annual visits this year, I have generally been accompanied by six Past Masters, and it has sometimes happened that I have been requested to exemplify the work upon some one of the Degrees. With assistance sufficient to fill the several working stations, I have been abundantly able to comply with their requests, and, it is believed, to the entire satisfaction of the Brethren.

Corinthian Lodge, at Concord, whose Charter is dated A. L. 5797, is in a very flourishing state. At the time of my visit the Lodge worked upon the first degree, and did it to my entire satisfaction. A sumptuous entertainment was afterwards provided, where we met the members of the Lodge, with their wives and daughters. Appropriate speeches and sentiments closed the visit. This Lodge has fortysix members.

St. Paul's Lodge, at Groton, is the smallest, in point of numbers, of any in this District, and is composed mostly of quite aged Brethren. Many of the members live in the adjacent towns, and the meetings are held in the afternoon for their convenience. At the time of my visit, Br. Past Master (in 5800) Dr. John Walton, travelled seven miles on foot to attend the meeting, and I afterwards ascertained that he was one of the original applicants for the Charter in 5797, which was granted this Lodge by the M. W. Br. Paul Revere. It has but eighteen members. They are select, though few.

Aurora Lodge, at Fitchburg, is one of the most flourishing and prosperous Lodges in this District. It has fortyseven members, and this year has initiated twentyone. The members are preparing a new hall, which they intend shall be spacious and convenient. I have found here some of the most worthy Masons with whom I have ever met. A great deal of interest is felt among the members, and their work shows unmistakeable marks of care, preparation and study. At my visit the Lodge expected your presence, with that of other officers of the M. W. Grand Lodge. A splendid supper was provided, at which the wives and daughters sat down, and some most impressive remarks from several Brethren from other Lodges in this District, as well as from Brethren in Fitchburg, closed the festivities.

Pentucket Lodge, at Lowell, is the largest in this District, embracing one hundred and fortyeight members. Past Master, Br. Wm. North, who has sat in the East of the Lodge for seven consecutive years, with so much honor and credit to himself and benefit to the Lodge, peremptorily declined a re-election this year. Brother Isaac Cooper is chosen his successor, and I am thoroughly convinced the Lodge will lose none of its prosperity while it is under his watchful eye. This Lodge has initiated seventeen and rejected two the past year.

St. Matthew's Lodge, at Andover, has improved much since my last visit. It has received eight initiates the past year, and performs the work with great credit to its officers. They have made great improvements to their Hall, and are preparing to make more. At my annual visit, I was very much pleased to meet about twenty

Brethren from Grecian Lodge of Lawrence, whose attendance was also very gratifying to the Brethren of St. Matthew's Lodge.

Grecian Lodge, at Lawrence, has made twentytwo Masons the past year, being more than any other Lodge in this District. It has one hundred and six members and has rejected one applicant. The work is done in a most thorough and finished manner. At the time of my annual visit, I was invited with my suite, to a rich and sumptuous repast, where were representatives from most of the Lodges in the District. A pleasant hour was passed in the interchange of friendly thought and feelings.

Merrimac Lodge, at Haverhill, has made eighteen Masons the past year, and has wonderfully improved in its work since last year. At my visit, they worked on the second degree, and it was beautifully and impressively done. No Lodge in this District has changed so much for the better. Its officers are very efficient and interested, and it bids fair to be eminent among the other Lodges in the District. They are about to complete a new and splendid Hall for their meetings. A skilful choir of vocal music, (and melodeon,) added much to the ceremonies of the degree. It is the best choir I have had the pleasure of hearing in any Lodge.

Ancient York Lodge, at Lowell, the youngest chartered in the District, has eighty-seven members. It has received nineteen the past year and rejected eight applicants. This Lodge has always been considered one of the most thorough, impressive, and efficient working Lodges in the District, and at one time, since I have had charge of this District, it was visited by the Grand Master and officers, and called by them one of the best working Lodges in the State. Instead of retrograding, it is still advancing, and I know of no Lodge in the District or out of it, where all the officers are so efficient and perfect, and where the degrees are worked with so much feeling, animation, correctness and effect, as in Ancient York Lodge.

Mount Horeb Lodge, at Woburn, U. D., I visited at your request, and found it to be in a very prosperous and flourishing condition. Its work is correct, its records full and accurate, and its officers eminently qualified for their several stations. I was very much pleased with the condition of this Lodge, and the neatness of their beautiful Hall. I most cordially recommend that a Charter be given this Lodge, as I doubt not it will become an ornament to our beloved Fraternity. [Charter has since been granted.]

In the several Lodges in this District, there have been made one hundred and fourteen Masons. There have been eleven applicants rejected, of which *eight* were in Ancient York Lodge, Lowell, two in Pentucket Lodge, Lowell, and one in Grecian Lodge, Lawrence; which is a fair indication that they are watchful, and guard well the outer door.

I have also introduced, with very happy results, an interchange of sentiments between the Lodges in this District, by inviting the Masters and Wardens of the different Lodges to accompany me, as my suite at my official visits. You will perceive that the District is steadily advancing. And I have no hesitation in saying that the work, as exhibited in the several Lodges, is exceedingly creditable to them, and honorable to our noble and glorious institution.

All of which is respectfully submitted.

PETER LAWSON,
Deputy for Third Masonic District.

Lowell, December 8, 1856.

FORMS AND CEREMONIES.

THE officers of Mount Lebanon Lodge, in this city, were publicly installed at the Masonic Temple, on Monday evening, Jan. 12th, by the R. W. District Deputy Grand Master for the First District, Brother WM. D. COOLIDGE, in the presence of a large company of ladies and gentlemen. The address on the occasion was delivered by Brother Hon. Judge RUSSELL; for the following synopsis of which we are indebted to the Boston Traveller:—

His subject was "the value of forms, ceremonies and symbols." It is asked by some, what is the use of forms in Masonry? He would answer the inquiry by asking another—what is the *use* of anything? If the chief end of man is to get gold, then all forms are useless.

The speaker alluded to a certain school of people described by Dickens—persons who deal only in facts. We are to take mankind as we find them. The mind becomes fatigued with reasoning alone, and seeks relief in symbols, which by their impression upon the senses, fix truths upon the mind. Who shall reproach Masonry for having symbols and emblems? Not the Church, surely. The Catholic churches and cathedrals were specially referred to by the speaker, to show to what extent smybols are therein used. Nor could the English Church, nor even the Puritan Church reproach them for having symbols; for in the former they abound, and in the latter they are used in the holy Sacramental offices. Nor could the Society known as Friends or Quakers, utter a word against them, for they abound in symbols from the crown of their heads to the soles of their feet—from their broad-brimmed declaration of independence to the skirts of their coats. Who, then, shall judge of the utility of symbols when those who most eschew them are most frequently known to adopt them?

In this connection the speaker alluded to the Jewish rites and ceremonies, and especially to the building of the temple on Mount Moriah. It was one grand series of symbols. Our building, he added, stands firm in all lands, and no hand raised against it has ever been successful. Its walls are composed of Brothers.

The State has ever found use for forms and symbols. It is true the Republicans have ceased, to a great extent, in the use of these symbols, but they are most used where most needed. The silk banner borne in the van of a regiment might to a utilitarian seem only a piece of painted silk, but in the eye of a soldier it is deemed worthy of preservation at the cost of his own life; and when pierced in conflict or blackened in the smoke of battle, the utilitarian would deem it dear at any price, the soldier prizes it most, and would sooner lay down his own life than see that banner he loves so well, dishonored. The sailor as well as the soldier finds use for symbols. The sight of his country's flag proudly floating at the mast-head inspires him on in the course of duty, and steels his heart to fear; he is brave and manly as he looks aloft and sees "Our flag is there." Every true patriot loves his country's banner.

Here the speaker quoted some beautiful verses of Robert Burns. Freemasonry loves its banner, because beneath its folds the wandering Mason ever finds a home. In this connection Judge Russel narrated a thrilling incident in the Kane expedition, where a party that had got separated from the main party and exposed to all the hardships of that inhospitable clime, and the almost certainty of death from starvation, were rescued by Dr. Kane and his brave and noble companions, who, as they approached their comrades, first descried a Masonic emblem. "Well," said he, "those noble men might exclaim, 'we knew you would come.'" They had too often felt the warm Masonic grasp to believe that they would be forsaken, or left to perish by their companions.

The speaker also found noble illustrations in the history of chivalry. This, in its widest exercise, was better than dull materialism, which never raises its eyes from the ground. Some of the Masonic Orders cherished the forms of chivalry, and he congratulated the ladies that such Masons would be good fathers, husbands and friends.

In alluding to the wilfully blind, he said all blind men are not treated in Blind Asylums.

The speaker then alluded to another class of opponents to symbols, who say why not sell all these things, and give the proceeds to the poor. These are the men who regret the giving of a sixpence into the contribution box last Thanksgiving Day. Their language is such as was used eighteen hundred years ago.

He closed with remarking the good which comes of the assembling together in the Lodge room and learning their duty as men and good citizens.

The following are the officers installed :—Franklin H. Sprague, W. M. ; Wm. H. Sampson, S. W.; Andrew Lanegan, J. W.; Wm. H. L. Smith, Treasurer; Thos. Waterman, Secretary.

PUBLIC INSTALLATION.

The officers of *Concord Chapter*, at Framingham, were publicly installed on the evening of *New Year's Day*, by the M. E. H. P. of the G. Chapter, Dr. **Harwood**, assisted by Companions from the city. The ceremonies took place in the hall jointly occupied by Middlesex Lodge and the Chapter, and in the presence of invited guests of both sexes. They were performed by the M. E. G. H. P. in his usual excellent manner, and to the satisfaction of all present. At their conclusion, the Grand Officers and guests, including the ladies, at the invitation of the Chapter, sat down to an excellent supper, at the public house of the village, where an hour was spent in a very *rational* way, and to the perfect satisfaction of all parties interested! The following are the names of the officers installed :—

M. Ex. Jona. Greenwood, H. Priest ; Ex. E. B Philips, King ; Ex. Moses Gaffield, Scribe ; Rev. Paul Dean, Chap. ; A. Hemenway, 2d, Treasurer ; E. T. Gray, Secretary ; Charles R. Train, Capt. of Host ; G. A. Hoyt, Principal Sojourner ; C. E. Horne, R. A. Captain ; Benj. Wilson, D. M. Gerry, and L. B. Wilde, Masters of Veils ; M. Page and F. Cloyes, Stewards ; Thomas Washburn, Tyler.

ADDRESS

Delivered by W. Brother David Barker, at the close of his official services, as Master of Pacific Lodge, at Exeter, Me., Jan 7, 1857 :—

Wardens and Brethren of Pacific Lodge :

With this day my labors as Master of Pacific Lodge come to an end,—if not forever,—for the present. I do not ask for, neither can I consent, to a re-election. The state of my health and the duties of my profession forbid it. "Choose ye this day whom you will serve" for another year. It gives me pleasure to say that I leave the East with the knowledge that our Lodge is in a state of prosperity ; that there is no contention among the workmen, unless it be that contention "of who can best work and best agree." Our hall and its furniture are nearly equal to any, and far superior to the great majority, in this State. If our treasury is not in an overflowing condition, its funds have only been reduced for the relief of some worthy distressed Brother or his widow and orphans.

I think, my Brethren, that the following facts and figures, independent of any professions, will slightly indicate my attachment for our Order : The first meeting of Pacific Lodge was held U. D. Nov. 13, 1850, at which time my petition was received. I was the first Initiate of the Lodge, at the next stated communication, Dec. 18, 1850. From Nov. 13, 1850, to the removal of the Lodge to Exeter, June 17, 1855, fiftyseven stated and twentysix special communications were held. Of the eightythree stated and special I attended fiftynine, and of the fiftyseven stated I attended forty, always returning by night, a distance of six miles.

Since the removal of the Lodge to Exeter, we have held twentysix stated and special communications, and I think the records will show my attendance on every occasion, though I have often travelled twenty miles, when absent on professional business, to ensure that attendance.

I have also attended three communications of the Grand Lodge, and perhaps fifty of the Chapter, Council and Encampment, and have written nearly one hundred pages of Masonic matter for the different Journals of the day. I have said enough, perhaps too much of myself.

There are two subjects to which I wish to call the attention of this Lodge, and I close. *First.*—My observations abroad, for the past year, have convinced me more than ever of the importance of guarding well our Lodge-room against the slightest allusion to those topics of the day which now agitate and divide our community. The least reference to such topics can produce no good ; but, on the contrary, it tends to disturb that fraternal feeling which should characterize a meeting of the Craft ; while a discussion of those topics, in the hall, will ultimately overthrow any organization like ours,—an organization which disclaims any interference with a Brother's religious or political opinions, be they what they may. I feel, Brethren, that you will endorse me in saying, that no partiality I may have had for the "Rocky Mountain Candidate," or the author of the "Maine Law," has induced me to present you their names and claim for them your homage. *Second.*—Masonry is a science, and has its own peculiar literature, but that science and that literature have been too much neglected.

In my opinion, no member of a Lodge should live a day without being a subscriber to some Journal devoted to Masonry. Questions touching Masonic jurisprudence, are constantly arising, which no Craftsman can satisfactorily or safely settle without the aid of Masonic authorities,—authorities made such by the thought, wisdom and experience of ages. I can most earnestly recommend to every member of this Lodge his earliest subscription to the Freemasons' Monthly Magazine, published by Bro. C. W. Moore, of Boston, at $2 00 per year; but should a Brother's limited means and a partiality for "home manufacture," suggest a cheaper periodical, I can cheerfully recommend the Masonic Journal, published monthly at Bath, Maine, by Bro. Geo. W. Chase, for 50 cents per annum.

Brethren, I wish you well. Your friendship and courtesy for the past Masonic year have not been forgotten, and

"While my heart wi' life-blood dunted
I'll bear it i' mind."

THE LATE N. B. HASWELL.

The death of this excellent Brother was appropriately noticed by the G. Master of the Grand Encampment of Vermont, (Sir Daniel L. Potter), in his address before that body at its last Annual Communication—a copy of which has but recently reached us—in the following terms:—

"In accordance with the custom of our Order, and Constitutional requirements, we are once more permitted, in the kind Providence of God, to assemble in this Grand Asylum, to engage in the duties before us; with thanks most devoutly should we praise Him that so many of our number are spared and permitted to assemble to devise means best calculated to promote the cause of our common brotherhood. Never was there any men or body of men laid under stronger obligation to acknowledge the Supreme Governor of the Universe, in all their acts, than those associated together (as Knight Templars), who are so solemnly bound to cultivate and practice the duties of charity and hospitality, with other Christian virtues. Then, Sir Knights, how becoming us to confess our faults with penitent hearts and worship the God of our Fathers, and supplicate His blessing upon our deliberations, that our peace may be like a river, and the prosperity of our Order roll on as the waves of the sea. Another year of our pilgrimage is passed to be reviewed in another world. We travel on admonished at every step, that we are born to die, that our end is nearer since we last assembled as the Grand Encampment of Vermont. The messenger of death has entered our ranks and summoned one of our most active members to appear before the Supreme Judge of all, to give account of his stewardship. Soon, Sir Knights, we shall follow Companion Haswell; these weak and frail bodies, like his, will become cold, inanimate, and by friends be conveyed to the tomb, there to mingle with their kindred dust. Let each one of us, so improve the short span of life, that when our immortal spirits leave this tabernacle of clay, they may soar above, and live forever in realms of everlasting light and bliss. Sir Knights, never since our re-organization have we assembled under circumstances so affecting as the present; the seat that was occupied by our Companion Haswell is made vacant by death, that pleasant voice is to be heard no more in this Grand Asylum. He was ever ready to assist, defend and protect this Institution. He was wise in counsel, and prudent in his decisions, engaged in re-organizing this Grand Encampment with a zeal worthy of the cause that lay so near his heart. He expressed a strong desire to see this Order placed upon its former basis, and this desire he was permitted to realize before he finished his pilgrimage on earth. We shall all remember him with fraternal regard. He was worthy of the honor conferred upon him, for there are very few in this State who have done more for the Institution of Freemasonry than our worthy friend and companion Nathan B. Haswell."

MORNING STAR LODGE, WORCESTER.

This is one among the Lodges in this Commonwealth whose origin is anterior to the beginning of the present century, and whose history, therefore, if not already so, is rapidly becoming a matter of more than ordinary interest to the Craft. For the following notes from the first book of records of the Lodge, we are indebted to the politeness of its present Secretary:—

"The first meeting held to take into consideration the formation of the Lodge, was held at the house of Brother Ephraim Mowers, Feb. 8th, A. L. 5793. There were present Nathaniel Chandler, Charles Chandler, Samuel Chandler, Clark Chandler, John Stowers, Joseph Torrey, Benj. Andrews, Samuel Brazer, Ephraim Mowers, John White, Joseph Allen, Jr. It was voted at that meeting to 'proceed to the choice of a Master, in order to procure a Charter for, and preside at the intended Lodge.'

"'On examining the votes, the Moderator, (John Stowers,) 'declared the Right Worshipful Isaiah Thomas, Esq., Past Master of Trinity Lodge, unanimously chosen.'

"At that meeting a Committee was appointed for the purpose of petitioning the Grand Lodge, and fixing a name for the Lodge.

"The second meeting was held at 'the United States Arms,' Feb. 14, A. L. 5793.

"At that meeting the name of Morning Star Lodge was decided upon.

"The first meeting under the Charter, was held March 29, A. L. 5793, at the house of Brother Mowers.

"The Charter bears date, March 25, A. L. 5793, John Cutler, Grand Master, Josiah Bartlett, Sen. Grand Warden, Mungo Mackay, Jr., Junior Grand Warden, Samuel Colesworthy, Jr. Grand Secretary.

"It was granted to Nathaniel Paine, Nathaniel Chandler, John Stanton, Ephraim Mowers, Clark Chandler, Samuel Chandler, Charles Chandler, Benj. Andrews, Joseph Torrey, John White, Samuel Brazer, John Stowers, and Samuel Flagg."

The Lodge continued in active operations until the breaking out of the anti-masonic persecution, when it suspended its meetings, and did not resume them again until the year 1844; since which time it has ranked among the best regulated and successful Lodges in the Commonwealth. Having recently fitted up, in connection with the Chapter, a new and beautiful Hall, having all the necessary conveniences for the accommodation of both Bodies, it invited the presence of the Grand Lodge for the purpose of Dedicating it to "Freemasonry, Virtue, and Universal Benevolence," according to the ancient forms and usages of the Craft. The ceremony was performed on the evening of the 21st January last, in the presence of about two hundred ladies and gentlemen, by the M. W. Grand Master, John T. Heard, Esq., assisted by officers of the Grand Lodge. The Dedicatory Services having been concluded, the officers of the Lodge were duly installed by the Grand Master, who concluded the ceremonies by addressing the Lodge and visitors present, substantially as follows:—

Brethren of Morning Star Lodge :

The services which are now concluded, have resulted in the setting apart of this Hall for Masonic purposes, and in the Installation in ample form of your officers for another annual period. To some of this audience a portion of our ceremonies may seem unintelligible ; yet it is hoped none have witnessed them with disapprobation. To them I would remark, that the rites which have been performed, and the symbols that have been exhibited, have, in the minds of the members of our institution, a deep and solemn significance ; and that though we cherish them for their antiquity, we value them more as teachers of important truths relating to the welfare and happpiness of mankind.

In solemnly dedicating a place for our meetings, reference to the nature and objects of Freemasonry becomes most appropriate. It affords also an occasion which naturally leads to the contemplation of our Masonic duties and obligations. But as I am restricted by the time allotted for these services, I will only allude briefly to that requirement of our Constitutions forbidding political conversation and disputation in our assemblies. The earliest written regulation of our English Brethren, on this point extant, is in these words : "We are also of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will." From time immemorial the exclusion of politics from our Lodges has been strictly enjoined ; and at the present time it is universally regarded as an indispensable condition in their government. There is not probably a Grand Lodge in the world, which does not expressly prohibit the introduction of this peace-destroyer into the communications of the Brethren. The Grand Lodge of Massachusetts provides against it in these terms : "It shall not be permitted to introduce political or other exciting topics for discussion in any Lodge under this jurisdiction." In this country, where perhaps more than in any other, the citizens generally participate in the affairs of government, and in the preliminary measures and action which form its character, this regulation needs to be most scrupulously enforced. Unless we guard well our feelings, the excitement of the caucus and the wrangling of the convention will be transferred to our Halls, there to produce that discord and unfraternal alienation which would inevitably cause the disruption of those friendly bonds that now unite us so closely one to another. Those kindly influences that have so long flowed from our borders, fertilizing the humanity and gentleness of society, would no longer be felt ; and the institution, which many of the greatest and best men of our country have honored and supported, would become, by intestine estrangement, a mockery and a by-word of reproach.

Happily, however, this calamity has not yet befallen us. The monster of party politics has been kept without. The war of contention has been heard around us, but has not invaded our sanctuaries. On the contrary, the history of our country gives glorious examples that the duties and principles of the citizen may place men in opposition to one another, who, as Masons, maintain the most intimate and fraternal relations. In the presidential canvass of 1832, the candidates for the chief magistracy were Masons—Past G. Masters of two adjoining jurisdictions—Tennessee and Kentucky ; and yet when Andrew Jackson and Henry Clay met in the Lodge-room, or in our communications, they were no longer opponents ; there they regarded each other as Brothers, united by a "mystic tie" which no affairs of state could sunder. Again, in 1844, we see Mr. Clay and Mr. Polk rivals for the peoples' favors, yet they were accustomed to join in our meetings in friendly intercourse, and neither they nor those of their partizans who were Masons, permitted themselves to indulge in feelings other than those of the most fraternal character. In Massachusetts, also, we observe the same hostile attitude in politics between Masons : Gov. Brooks, the candidate of the federal party, was opposed by Gov. Eustis, the leader of the democratic party, and though the contest between their respective parties was characterized by much warmth and by an earnest bordering upon violence, yet the leaders were not only faithful in their Masonic engagements to each other, but strong and well-tried personal friends. Many of the past and present leading politicians and statesmen among us, state and national, and of all parties, are numbered among the most constant and exemplary of the fraternity ; proving that there is no incompatibility for our Brethren to exercise opposite political opinions, and at the same time to maintain mutual esteem and concord on the neutral ground of Freemasonry.

My Brethren, let me earnestly enjoin it upon you never to permit political party feelings or strife to enter your Lodge. Carefully avoid all allusion to "exciting topics" in your meetings. In considering the applications of persons who desire to gain admittance into our Order through your ballots, studiously suppress all adverse political feelings, and decide the question according to their moral and social claims alone. A due attention to these things will tend to the continuance of that peace and harmony, which should always preside at our communications.

Worshipful Master—Your Lodge being now organized for another year, I wish you the happiest realization of true Masonic prosperity. Upon you alone depends much of the success which is to be obtained. Your powers in the government of your Lodge are very great, and for the time being they are supreme. From your decisions your Brethren have no remedy, except by appeal to the Grand Master or Grand Lodge ; and you will perceive, therefore, how important it is that a Master of a Lodge should make himself acquainted with the laws he is to administer, and that he should govern with justice and a kindly spirit that will not irritate. The words of the immortal Washington, written by him, in 1792, to this Grand Lodge, express sentiments of the tendency and objects of Masonry, which should always influence us : "To enlarge the sphere of social happiness is worthy the benevolent design of a Masonic Institution ; and it is most fervently to be wished, that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that the grand object of Masonry is to promote the happiness of the human race."

At the conclusion of the address the Grand Lodge retired, and soon after, the Brethren of the Lodge with their ladies and invited guests to the number of about one hundred and fifty, repaired to the "Bay State House"—one of the most elegant and best appointed Hotels in the State—and sat down to a Supper, which for its rich variety and the good taste with which it was served, would have done honor to the landlord of any of the first class hotels in our more populous cities. The W. Master of the Lodge presided at the tables, and welcomed the ladies and guests in a neat and appropriate speech. Short speeches were also made by the Grand Master, and Brothers J. H. Sheppard, G. W. Bentley, C. H. Tillotson, Col. Brinsmaid, of California, S. V. Stone, and others. The absence of *wine* seemed not to restrain the "feast of reason." Indeed, the whole ceremonies of the evening, including the entertainment and all its *incidents*, were of a high order, and to the entire satisfaction of all present. The choir are entitled to great credit for the admirable manner in which they acquitted themselves, and the thanks of the whole company for their valuable contribution to the enjoyments of the evening.

The new Hall, we understand, was fitted up under the immediate superintendence of R. W. Brother Henry Earl, and is one of the neatest and most convenient in the State. The officers of the Lodge for the present year, are as follows :—

W. John A. Dana, Master ; Benj. Lewis, S. W. ; R. M. Gould, J. W. ; S. P. Miller, Treas. ; D. A. Hawkins, Secy. ; Horace Chenery, Chaplain ; Jona. Day, Marshal ; A. H. Washburn, S. D. ; W. A. Smith, J. D. ; J. Firth and A. H. Andrews, Stewards ; H. Hall, Tyler.

GRAND CONSISTORY OF LOUISIANA.

This dignified body of the Masonic Fraternity in New Orleans has been in regular session on the nights of the 13th, 15th, 16th and 17th inst., engaged in conferring some of the higher degrees, electing active members and their officers for the ensuing year. On the night of the 13th ten Brethren were initiated into the thirtyfirst degree ; on the 15th ten were initiated into the thirty-second degree ; on the 16th twentyseven active members were elected, as follows :

Ill. Bb. C. Samory, 33d, Albert Pike, 32d, W. M. Perkins, 32d, Geo. W. Race, 32d, Ch. Laffon-Ladebat, 33d, E. Barnett, 32d, A. F. Elliot, 32d, Th. F. Bragg, 32d, J. Q. A. Fellows, 32d, J. C. Batchelor, 32d, W. P. Coleman, 32d, John H. Holland, 33d, F. A. Lumsden, 33d, C. B. Clapp, 32d, Jno. B. Robertson, 32d, A. Costa, 33d, A. R. Morel, 33d, H. Boane, 32d, F. H. Knapp, 32d, H. L. Place, 32d, N. J. Pegram, 32d B. P. Voorhies, 32d, A. Schreiber, 32d, C. Wolters, 32d, John L. Lewis, 33d, John Galpin, 32d, and A. Texler, 32d.

On the 17th, last evening, the following Ill. Bb. and S. P. were severally unanimously elected to office respectively as named :

Albert Pike, Ill. Com. in Chief, *vice* C. Samory resigned ; Ed Barnett, Deputy Ill. Com. in Chief ; C. B. Clapp, 1st Lieut Com. ; F. A. Lumsden, 2d Lieut. Com. ; J. Q. A. Fellows, G. M. of State ; Ch. Laffon Ladebat, G. Chancellor ; A. Schreiber, G. Treasurer ; F. H. Knapp, G. M. of Ceremonies ; Th. F. Bragg, G. Steward ; C. Wolters, G. Arch. ; John Galpin, G. Standard Bearer ; John H. Holland, G. Capt. of the G. ; J. B. Similien, G. Tyler ; C. Raymond, Assistant G. T.

The ceremony of conferring the 31st and 32d degrees was performed in the Hall of Polar Star Lodge No. 1, C. Samory, Ill. Com. in Chief, officiating in the most masterly and impressive manner. This distinguished Mason and popular gentleman found it necessary, for reasons of a private nature, to decline a re-election, and, as noticed above, Albert Pike, Esq., was chosen in his stead—a selection that will no doubt give general satisfaction to the Fraternity.

At the closing of the session of the Consistory, last evening, Ill. B. Samory read an able and interesting report of its affairs, and gave a history of its transactions for the past year, all of which went to show the permanent establishment and prosperity of the A. and A. Rite in Louisiana.

By a resolution, unanimously adopted, the report was ordered to be published. —*New Orleans Picayune, Dec.* 19.

PRAYER IN LODGES.

But all the proceedings of Masonic Lodges are conducted by prayer, and in this country, and England, we have a system of prayer as fixed and well known as that which is used by the Church of England. At first, the prayers of that Church, or many of them, were adopted by the Fraternity, but when the Constitutions of Freemasonry were remoddled (I believe about the year 1721) wise and devout men were appointed, who should draw up a set of appropriate prayers for the Order, which are as fervent, as holy and sincere, as the soul ever breathed to God for the benefits and blessings he has conferred upon his creatures. The Lodges are opened, conducted, and closed with prayer. Does this not entitle the Order to the confidence of Christians? Does it not proclaim the fact that we rely upon the Christian religion as our chief corner stone, and does it not refute the vile charge that our Fraternity tends to promote ungodliness, profanity, and infidelity among the people ? The truth is, our Order is one of the widest doors of the Church of Christ ; and he who enters it, is taught nothing but what leads the mind to reliance on God, to holiness, to forgiveness, and to all those virtues and charities, which reconcile us to Christ, and which make us fit partakers of his bounty, his love, and the provision he has made for his saints and for all his chosen people.—*Abney.*

GOTHIC ARCHITECTURE.

The history of Architecture is so intimately identified with the early history of our Institution, that, if there were no other points of interest to recommend it, our readers would hardly require an apology for the appearance in our pages of the following eloquent extract from a report of a lecture recently delivered in this city by the Rev. Henry Giles, on the subject of "Christian Art." But the well-read Mason will recognize in it historical truths and references of higher interest than are usually to be met with in popular lectures :—

The dawn of Christian art was as lowly as that of Christianity itself. Christ was born in a stable, and the art to which his religion gave birth was cradled in dens and caves of the earth. The art of the Western church has its first traces in the catacombs of Rome, and it is only in Western churches that Christian art has ascended to triumphant eminence. These catacombs of Rome, as all know, consist of hollow passages, and extend for miles in the vicinity of the Eternal City. They were made by the quarrying out of stone. The origin of them lies beyond all history and all tradition, in the remotest antiquity. Accessible portions of these excavations had been used even by Pagan Romans as places of sepulture, and portions of them, in the opening of the Christian era, were still worked for the materials for building. The toilsmen so employed were, it is supposed, the first Roman converts to Christianity, and they were among the most destitute and outcast of the whole community. They were familiar with these sunless and dreary labyrinths, and when the storm sorely raged, they knew where to find shelter for themselves, and where to provide it for others. The catacombs, accordingly, became the resort of multitudes who were exposed to danger. When the danger had passed away, the catacombs became sanctuaries, hallowed with memories of suffering and reverence. Among such persons, and in such places, Christian art had its birth and its beginning. It did not arise from taste, nor luxury, for these were the rudest of the rude, and the children of want. It came from no innate sense of beauty, or any noble craving, but from the depths of love and faith and hope. Household affection traces the image of kindred, holy admiration delineates the forms of martyrs; pious meditation draws pictured scenes from scripture; and that desire of the soul to indicate ideas, which shun expression or transcend it, has here, in all directions, inscribed its emblems or its marks in objective form or sacramental sign.

If such be the sources of its power, what are the reasons of its existence? They are to perpetuate the knowledge of the good, and do them reverence. They are to recall the wonders and worthies of the past; and they are to shadow or suggest the mysterious and the infinite. Sacred art is, therefore, in its general conditions, commemorative, representative, or symbolic. All these conditions are essentially included in the struggling but soul felt manipulations of the catacombs. We find in them art commemorative in pictures of departed relatives and of slaughtered saints; art representative in various scenes from the old and new testament, art symbolic in manifold devisings, of which the sacred import is Christ, Salvation and Eternity. And so, if at first Christian preaching was not in the words of man's wisdom, as little was Christian art in the splendor of man's invention, or in the cunning of his skill. And yet from these dark vaults, from the effigies scraped upon their walls, from hymns that died away in their infinitude of desolation, there at last burst out a light of architecture, sculpture, painting, with harmonies of music, which became the wonder and the spell of nations.

The lecturer then spoke of architecture, and first of the Gothic, as it ultimately prevailed in Western Europe. He said, a Gothic cathedral seemed an epitome of creation. In its vastness, it was a sacramental image of the universe. In its infinite diversity, it resembled nature; and in its unity, it suggested God. But it suggested man, too. It was the work of man's hands—shaping the solemn visions of his soul into embodied adoration. It was, therefore, the grandest symbol of union between the divine and the human, which imagination ever conceived, which art ever molded; and in being symbolic of such union, it had its Christian peculiarity. The mold of its structure was a perpetual commemoration of Christ's sufferings, and a proclamation of his glory. Its ground plan in the figure of a cross, was emblematic of calvary; its pinnacles, which tapered towards the clouds and vanished into light, pointed to those heavens into which the crucified ascended.

The mere bulk of the Gothic cathedral, which seems to annihilate man, does at the same time exalt him; for so much of life and inspiration mingle with hugeness that while the body is dwarfed the soul is aggrandized. The mystery of God's presence and providence, and the immensity of the universe, are also suggested, and the gloom has power to awaken voices in the heart. They draw us by their solidity into communion with the mystery of duration; and standing over the ashes of the buried dead, on which their shadows fall, we turn from what has

perished in the past to that which abides forever in the eternal future; and while we regard their towering loftiness, like them we lose ourselves in the skies.

The lecturer here contrasted the Gothic with the Egyptian and Grecian orders, dwelling upon the oppressive, lifeless solidity of the second, and the exquisite simplicity of the latter. The Egyptian's mummies were as lasting as his buildings, and his buildings as inert as his mummies. The Grecian building lies low along the earth, and calls forth no ideas but those which the earth can answer. But the Christian cathedral gains in force of life, as it gains in majesty of size. It has compactness and firmness on the earth; but then it is graceful in beauty as it rises. It shadows forth things which the senses cannot apprehend, and it points to an existence far away above the earth.

Obituary.

Rev. Brother WILLIAM E. HOLLEY.

At a regular communication of Grenada (Mi.) Lodge, No. 31, of Free and Accepted Masons, held on Monday evening, Dec. 8th, A. D. 1856, A. L. 5856, the following preamble and resolutions were unanimously adopted. To wit:

Whereas, An overruling, and to us, an inscrutable Providence, removed on Sunday morning, Nov. 30th, 1856, our well beloved Brother, the Rev. William E. Holley, from the Terrestrial, to (as we hope) the Celestial Lodge above, there to partake of those refreshments "that make glad the city of God." And whereas, it becomes us to bow in humble submission to the mandate of our Supreme Grand Master above, therefore,

Resolved, That in the death of Brother W. E. Holley, this Lodge has lost one of its oldest and most faithful members; the Presbyterian Church one of her ablest Divines, and the community an exemplary citizen.

Resolved, That we deplore the loss of our highly esteemed Brother, and sympathize with his bereaved family, and tender to them our kindest and hearfelt condolence.

Resolved, That as a mark of our esteem for the deceased, the Lodge be clothed in mourning, and the members of this Lodge wear the usual badge of mourning for thirty days.

Resolved, That the Secretary furnish the family of our deceased Brother with a copy of these resolutions, and that they be published in the Grenada News, and Masonic Magazine.

D. Rosser, W. M.

J. G. Gibbs, *Secretary.*

MASONIC CHIT CHAT.

St. Mark's Lodge, Newburyport—A correspondent of the Traveller, under date Jan. 12, writes, in reference to this Lodge as follows:—

St. Mark's Lodge, of this city, have recently renewed its lease of the Phœnix Hall, and are fitting up the same in a superb style. When completed, it will be equal to any Masonic hall in the State. The two full length paintings of Washington and Warren, which were originally painted by "Swain," for this Lodge, at a cost of some $500, and which graced its walls for a long series of years, and were then finally sold, have been repurchased and placed in their original positions. St. Mark's Lodge received its Charter in 1803, and have always retained it, and their regular communications have continued uninterrupted to this day. It is now in a more prosperous condition than ever before.

Officers of Middlesex Lodge, at Framingham.—Charles E. Horne, W. M.; Francis Bowers, S. W.; Thomas F. Hammond, J. W.; Rev. Paul Dean, Chaplain; Adam Hemenway, 2d, Treas; Silas B. Wild, Sec.: George A. Hoyt, S. D.; Horatio Allen, J. D.; Meranda Page, S. S.; Franklin Cloyes J. S; Thomas Washburn, Tyler.

This Lodge has been established at Framingham, sixtytwo years, and their records will show that they have elected their officers and been duly organized every year, and that they have met and opened their Lodge *on every regular* monthly Communication during the whole period.

Inquiry—"If the officers of a Lodge should be so remiss in their duty as to confer the third degree on a man without collecting the fee, can he be charged with having wronged the Lodge; or must he be dealt with as one who is charged with non-payment of dues?"

Answer.—The Lodge alone is at fault. It was the duty of the Master to *know* that the fee was paid before giving the degree. No blame can attach to the candidate, though he can of course be held to pay the fee.

☞ A correspondent writes us, that some persons at the South, are engaged in the publication of what purports to be the *ritual* of the "*Ancient and Accepted Rite.*" We know nothing of the work or the parties, and feel no other interest in the matter than in projects of a similar kind, originating in motives of pecuniary speculation, and with persons who for a price would sell, or entail any amount of disgrace on, the Institution. If our Lodges and Brethren will persist in encouraging such speculators, they must be content to bear the consequences of their folly. If our correspondent, or anybody else, will send us a copy of the work in question, we shall be better prepared to speak of it. In the meantime, we are requested by the Sov. G. Commander of the Sup. Council 33d for the Northern Jurisdiction, to caution all Brethren, acknowledging allegiance to that Body, against giving any countenance to it, or to any other publication of a similar character, that has not received the sanction of the Council over which he presides.

Mystic Hall School.—The third year of this popular and well managed Seminary for young Ladies, will commence on the 10th February, instant It is pleasantly located at West Medford, on the Lowell Railroad, and about five miles from Boston. The Principal and founder of the School is Mrs. Thomas P. Smith, who seems to have given the highest satisfaction to the parents of the young ladies who have been under her care and tuition during the past two years All the higher English, and many of the classical and ornamented branches of education, are taught, either by the Principal or her assistants. We commend the School to those of our readers who may wish to avail themselves of the advantages of a well conducted seminary in the education of their daughters.

☞ The officers of Mt. Horeb Lodge at West Harwich, Mass, were installed on the evening of the 25th Dec.; after which the Brethren united in a Christmas' Supper together. The ceremony of installation was performed by the P. M Brother N. D. Kelley. The principal officers are—Jos K. Baker, Jr, M.; Samuel D Chase, S. W.; B. W. Eldridge, J. W.; E. G. Deane, Treas.; W. A. Ansell, Sec.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XVI.] BOSTON, MARCH 1, 1857. [No. 4.

HENRY PRICE, ESQ.

FIRST GRAND MASTER OF MASONS IN AMERICA.

THE precise date of the first introduction of Freemasonry into America is not known. The earliest authentic record we have of its existence among us bears date 1733, though it was probably known and cultivated in several of the Colonies at a much earlier period. That there are no records in our archives of an earlier date than the year named, is fully accounted for by the circumstance that prior to the year 1717, Lodges were not required to keep records of their proceedings; nor were there then any Grand Lodges, or other governing body, to which, as under the present organization of the Institution, they were immediately responsible. Being without a supreme head, they were, under the restrictions of certain general usages and landmarks, independent associations, holding their meetings whenever and wherever the occasion required, and dissolving them again when the business of their assembling had been completed. The occasion made the Lodge; and it was composed, not as now, of particular Brethren, permanently associated for the purpose; but of such as might happen to be at the moment in the vicinity, and whose presence could readily be commanded. Hence there was no necessity for records. The business was, necessarily, mainly confined to initiations. If certificates were required, the presiding officer gave them; and that was the only record made that the meeting had ever been held. Of course there were some exceptions to this general practice. Lodges in certain localities, were more permanently organized, and "general assemblies" were annually held. Of these some record was usually made. But it was not until the beginning of the last century, that the Fraternity were brought under any systematic and permanent form of government. In the year 1717, a new and better order of things was inaugurated by our English Brethren. A Grand Lodge was then organized on a fixed and permanent basis, and provision made for the future government of subordinate Lodges; which were thereafter to be formed and held only in certain localities and according to prescribed regulations. From this time records were kept, and the means of authenticating the existence and progress of the Institution, in this and all other civilized portions of the world, are certain and available.

We have said that the earliest record of Masonry in this country is dated in the year 1733. This is a Commission, or "Deputation," as it was then called, appointing the distinguished Brother whose name stands at the head of this article, "Provincial Grand Master for New England." It was granted by Lord Montacute, Grand Master of the Grand Lodge of England, on the application of the appointee, "in behalf of himself and *several other Brethren*," then residing in New England. We have not the means at hand to determine who, or how many, these "other Brethren" were; but the terms of the Commission leave no room to doubt that Masonry was previously cultivated, at least in the New England Colonies, and that it had then attained to sufficient numerical importance to require a governing head. The logical inference in the case is strengthened by the tradition, that the Brethren of that day had previously been accustomed to meet at private houses, or other convenient places, for the practice of the rites of their Order, under the loose usage, and in the manner already described. But a new regulation having recently been enacted by competent authority, which deprived them of that privilege, their only alternative was to apply to the Grand Lodge at London for the necessary Warrants for their Lodges (which would be attended with great delay and expense), or for the appointment of an officer clothed with sufficient authority to meet the rapidly increasing demands of the Order in the Colonies. The latter course was adopted, and the result was the reception of the following Commission, which we take pleasure in laying before our readers as the *first* document of the kind ever received in this country, and now for the first time put in print:—

Montacute (Seal) G. M.

To all and every Our Right Worshipful and loving Brethren now residing or who may hereafter reside in New England :

The Right Honorable and Right Worshipful Anthony, Lord Viscount Montacute, Grand Master of the Free and Accepted Masons of England :

Sendeth Greeting,—

Whereas, application has been made unto us by Our Worshipful and well beloved Brother, Mr. Henry Price, in Behalf of himself and Several other Brethren now Residing in New England aforesaid, Free and Accepted Masons, that we would be pleased to nominate and appoint a Provincial Grand Master of Free and Accepted Masons in New England aforesaid :

Now know Ye—That we have Nominated, ordained, constituted and appointed, and do by these Presents, Nominate, ordain, constitute and appoint, our said Worshipfull and well beloved Brother, Mr. Henry Price, Provincial Grand Master of New England aforesaid, and Dominions and Territories thereunto belonging, with full Power and Authority to nominate and appoint his Deputy Grand Master, and Grand Wardens ; And we do also hereby Impower the said Mr. Henry Price, for us and in our place and stead to Constitute the Brethren (Free and Accepted Masons) now residing or who shall hereafter reside in those parts, into one or more regular Lodge or Lodges, as he shall think fit, and as Ocassion shall require ; He the said Mr. Henry Price, taking special care that all and every member of any Lodge or Lodges, so to be Constituted, have been or shall be made regular Masons ; And that they do cause all and every the Regulations contained in the printed book of Constitutions (Except so far as they have been altered by the Grand Lodge at their Quarterly meetings) to be kept and Observed, and also all such other rules and instructions as shall from time to time be transmitted to him by us, (or by Thomas Batson, Esq., our Deputy Grand Master, or the Grand Master or his Deputy for the time being) ; And that he the said Mr. Henry Price,—or his Deputy, do send to us or our Deputy Grand Master and to the Grand Master of England or his Deputy for the time being Anually ; An Account in writing of the number of Lodges so Constituted, with the names of the several members of Each Particular Lodge, together with such other matters and things as he or they shall think fit to be Communicated for the prosperity of the Craft.

And lastly, we will and Require that our said Provincial Grand Master of New England, do Anually cause the Brethren to keep the Feast of St. John the Evangelist, and Dine together on that Day or (in case any Accident should happen to prevent their Dining together on that day) on any other day near that time, as he shall judge most fit, as is done here ; and that at all Quarterly communications, he do recommend a General Charity to be Establish'd for the Relief of Poor Brethren in those parts.

Given under our hands and seal of office at London, the thirtieth day of April, 1733, and of Masonry, 5733.

By the Grand Master's Command.

Tho. Batson, D. G. M.
G. Rocke, S. G. W.
J. Smythe, J. G. W.

Although this Commission was dated at London, on the 30th April, it was not probably received in this country earlier than the middle of the following July ; from seventy to eighty days being at that time about an average passage between the two Continents. It would seem, therefore, that no time was lost in carrying the purposes of it into operation ; for on the 30th July—just three months from the day of its date—the new Grand Master assembled the Brethren then residing in Boston, at the "Bunch of Grapes Tavern," in King street, (corner of State and Kilby street,) and causing his "Deputation" to be read, he appointed and installed the R. W. Andrew Belcher, Dep. Grand Master ; R. W. Thos. Kennelly, S. G.

W.; and R. W. John Quann, J. G. W.; and thus formed and constituted the first Grand Lodge of Freemasons ever opened on the American Continent. Neither a Secretary nor Treasurer was appointed at this meeting, nor for some time after. Their duties seem to have been performed by the Grand Master. And such seems also to have been the case at the organization of the Grand Lodge of England; for it does not appear from any account of the early proceedings of that body, which has fallen under our notice, that any regular Secretary was appointed until 1722-3, when the office was filled by Wm. Cowper, Esq., (the poet); and it was not until 1738 that the office of Treasurer was created, as a distinct appointment, —the duties having previously been performed by the Secretary. In that year, says the record, "Brother *Revis*, Grand Secretary, declined accepting the office of Treasurer, as he judged the holding both was incompatible with each other." It is very probable that Mr. Price, in making up his new Grand Lodge, may have appointed, temporarily, some minor officers of convenience, but their names are not given in the record.

The first business that came before the new Grand Lodge, was a Petition for a Lodge in Boston. It was presented on the same evening of the organization of the new body,—so anxious were the Brethren to begin at once the practice of their Masonic rites, in a legal and authorized manner,—and for which authority they had probably been patiently waiting for some months. The Petition was signed by eighteen Master Masons, and as it is the first document of the kind ever presented to an American Grand Lodge, and has never before been printed, we lay it before our readers as appropriate in this connection:—

"*To Rt. W. Brother Mr.* Henry Price, *Deputed Provincial Grand Master of the Free and Accepted Masons of New England:*

"The Humble Petition of the following subscribers, in behalf of themselves and the Wor. and Ancient Brotherhood belonging to the Society of Free and Accepted Masons now Residing in New England:

"*Sheweth*—That your Petitioners are very sensible of the Honour done to us here, by your said Deputation, and forasmuch as We are a sufficient number of Brethren, regularly made, and are now desirous of Enjoying each other, for Our Harmony, together, and Union, as well as Our Brethren that may at any time arrive here, or such as may be made Brothers hereafter, that is to say, in due Manner and Form. Therefore, We Request, as well in Our own Name and Names as in the Name and Names of all other Brethren it may Concern, That you will please to give the necessary Orders to all our Brethren within your Limits to give their due Attendance and Assistance in their several and Respective Capacities, towards Constituting a Regular Lodge this Evening, at the sign of the Bunch of Grapes, in King street, known by the name of the House of Mr. Edward Lutwych, or at any other place or places as Our said Right Worshipful Grand Master shall think proper, to be then and there held and Constituted, according to the Ancient Custom of Masons, and such Lodge to be held on every second and fourth Wednesday in each Month, for the Common Good of us and Brethren. Your Compliance herein, We doubt not, will Redound to the Honour of the Craft, and Encourage many worthy Gentlemen to become Brethren and Fellows of this Right Worshipful and Ancient society, and your Brethren and Petitioners shall ever Pray.

James Gordon.
Wm. Gordon.
Andw. Halliburton.
John Gordon.
Thos. Kennelly.
John McNeil.
John Waddell.
John Baker.
Robt. Peasley.
Andrew Belcher.
John Quann.
Peter Hall.
Edmd. Ellis.
Thos. Moloney.
Saml. Pemberton.
Henry Hope.
Fred. Hamilton.
Matw. Young.

Dated at Boston, in New England, July 30th, 1733, 5733.

This Petition having been read in open Grand Lodge, "the prayer thereof" was promptly granted, and the new Grand Master forthwith proceeded—or in the words of the record—"did then and there, in the most solemn manner, according to ancient rite and custom, and the form prescribed in our Book of Constitutions, constitute us (the petitioners) into a regular Lodge, in manner and form. Upon which we immediately proceeded, by our said Grand Master's order, to choose a Master, and unanimously chose our Wor. Brother Henry Hope, Esq., Master of this our new constituted Lodge, who then nominated and appointed our Wor. Brethren Mr. Frederick Hamilton and Mr. James Gordon, his Wardens; to which all the Brethren unanimously concurred, paying the usual respects to our said R. W. Grand Master, who caused them be duly examined, and being found well qualified, approved and confirmed them in their several stations, by Investing them with the Implements of their office, giving each his particular Charge, and admonishing the Brethren of the Lodge to due obedience and submission according to the Printed Book of Constitutions, Charges and Regulations, &c." And thus was the *first* regular Lodge in America constituted—July 30, 1733.—and, in the words of the record—"Thus was Masonry founded n New England." The new Lodge was known and designated as the "First Lodge in Boston," up to the union of the two Grand Lodges of Massachusetts, in 1792; when it took the name and title of "St. John's Lodge," which it still worthily bears,—rejoicing in the vigor of youth, the honor of age, and the experience of nearly a century and a half. It is the oldest subordinate Lodge on the Western Continent. It does not appear that any *written* Charter or Warrant was issued to the petitioners, nor did they ask for such a document in their petition. Warrants for holding Lodges were at that day almost a novelty even in Europe, and entirely so in this country. The regulation requiring them, as a condition-precedent to the holding of a Lodge, was then but of about seventeen years standing, and had not become the universal practice of the Brotherhood even on the European

Continent. The petitioners, therefore, most of whom had probably been made Masons under the old regulation, simply asked, in the language of the Commission of their new Grand Master, to be "constituted a regular Lodge"—deeming, and with sufficient reason too, such a *constitution* by the Grand Master, and in the presence of the Grand Lodge duly assembled, ample authority for all the purposes contemplated by their organization. Nor was there, under the circumstances,—working as they were, under the eye and frequently in the immediate presence of the Grand Lodge,—any absolute necessity for *written evidence* of their legality,—and such only is the purpose of a Charter or Warrant. After the union of the two Grand Lodges in 1792, this Lodge took out a Charter from the present Grand Lodge of the State, under the name and style of St. John's Lodge, but retaining its original rank and precedence.

We have dwelt with some particularity upon the establishment of this Lodge, because it was the first official act of our distinguished first Grand Master. During the four years of his presidency, he established three other Lodges, two of which were in distant Provinces. The first Warrant he issued, was for a Lodge in Philadelphia, called in the records "The First Lodge in Pennsylvania." The authority for it was granted to his intimate personal friend and Brother, Benj. Franklin, who was its first Master. The Warrant bears date June 24, 1734. On the same day and year, he also granted a Warrant for "The Holy Lodge of St. John," at Portsmouth, in New Hampshire; and on the 27th December, 1735, he issued his Warrant for the establishment of "The First Lodge in South Carolina," at Charleston. Two of these Lodges were out of New England, and therefore beyond the original jurisdiction of the Grand Master; and in explanation of this, it is proper here to state, that early in the year 1734, he had received authority from the Grand Lodge of England, to establish Masonry in all North America; or, in other terms, he had been appointed Prov. Grand Master for the whole Continent; as were also his two immediate successors, Robert Tomlinson, in 1736, and Thos. Oxnard, in 1742.

"Nothing further remarkable happened" during the first year of Mr. Price's administration; "only," says the record, "the Celebration of the anniversary of St. John the Evangelist, after the manner of Masons, when our Rt. Wor. Bro. Mr. Jas. Gordon, was chosen Master of the Lodge."* To this entry is added the quaint remark—"Masonry caused great speculation in these Days in New England to the great Vulgar and small." And we apprehend the family is not yet wholly extinct! But however this may be, our Brother continued actively engaged in the discharge of his official duties, and in establishing the Institution on a firm and proper basis in the Colonies, until 1737, when he resigned, and the R. W. Robert Tomlinson was commissioned by the Earl of Loudon, then Grand Master of the Grand Lodge of England, as his successor. But he did not cease his active Masonic labors, nor withdraw the support of his counsel and influence from his Brethren. These were ever at their command, as were also his personal services, whenever they were required by, or could be used for, the promotion of the interests of the Institution. And hence we find him on several occasions, in later years, temporarily occupying the Chair and discharging the duties of Grand Master, with all the zeal and fidelity and intelligence that characterized his earliest connection with the Grand Lodge. Nor were his labors confined to that body.

In or about the year 1738,—doubtless mainly through the active instrumentality of Mr. Price,—a body, called a "Masters' Lodge," was organized in Boston, to meet monthly. Its officers consisted of a Master, two Wardens, two Stewards, a Secretary and Tyler,—the Sen. Steward was also the Treasurer. The work of the Lodge was exclusively restricted to the conferring of the Master's degree, on Brethren who had received the two preceding degrees in some one of the other Lodges then existing in the Colony, and whose work was confined to the first and second degrees.* The rule that governed the admission of candidates for the Master's degree, is so pregnant with good sense and so conformable to correct Masonic usage, that we transcribe it for the information,—we wish we could say, for the government, of those to whom the control of our Lodges is committed at the present time. It is in the following words—"No Brother to be raised Master, *unless he goes through the Fellow-Craft's work* to the approbation of this Lodge, and such examination to be performed on the Lodge-night before such candidate is to be balloted for and raised—always reserving an unanimous vote of the Lodge to the contrary. And such candidate to pay forty shillings into the hands of the Sen. Steward." Under such a regulation, the efficiency of our

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* "*The* Lodge" here referred to, was the "First Lodge." And it is worthy of notice in this connection, that the celebration of the two great festivals of Masonry (June 24 and Dec. 27,) was never neglected by our Brethren at that early period of our history. They made it a matter of duty, as well as of pleasure, to come together on both festivals. And though the practice has not been wholly abandoned since, by the Grand Lodge of this State, the festivals have lost much of their original attractiveness.

*The earliest regulation of the mother Grand Lodge of England, on this subject, reads as follows—"*Apprentices* must be admitted *Fellow Crafts* and *Masters* only here (in Grand Lodge,) unless by a Dispensation from the Grand Master." But this rule being attended with many inconveniences, it was ordained Nov. 22, 1725, that "the Master of a Lodge, with his Wardens, and a competent number of the Lodge assembled in due form, can make *Masters* and *Fellows* at discretion." The Masters' Lodge seems to have been in the nature of a compromise between the old and new practice.

Lodges, if not the number of our members, might be improved, even at this day ; and we are quite certain that our new initiates would not appreciate the value of the degrees any the less on account of the increased difficulty in obtaining them.

But to return to the Lodge. Brother Price was its first Master, and continued to occupy the Chair and perform the laborious duties of that office, until 1744, when he resigned ; and it is worthy of note, as showing his constant activity and devotion to its interests, that during the whole time of his presidency, he was but once absent from his post of duty. On that occasion some members assembled as usual, but did not open the Lodge. The record of the evening reads as follows—" No meeting this night, our Rt. W. M. and several of the members being out of Town on extraordinary business." He was succeeded as Master by Bro. Robt. Jenkins, who had previously filled the chair of the Sen. Warden. Still we find our Brother present at nearly every meeting of the Lodge, and frequently acting as Master *pro tem*, until 1749, when he was again elected to the office, and held it until the " next time of choosing," when he was succeeded by Bro. Chas. Brockwell.* In 1750, he was elected Treasurer of the Lodge,—being the first election of such an officer ; the duty having, previously, been performed by the Sen. Steward. He held this office three years, when he resigned, and was soon after (July 1754) called to resume the office of Grand Master, in consequence of the death of the M. W. Thos. Oxnard. He did not, however, relinquish any of his interest in the Masters' Lodge, and we accordingly find him present at every meeting during the whole time he was exercising the duties of Grand Master; and at the very first meeting after the vacancy in Grand Lodge had been filled by the appointment of the M. W. Jeremy Gridley, to the Grand Mastership, he was for the third time (1755) elected Master. He held the office, however, but for a few meetings, when he resigned in favor of Bro. Richard Gridley (afterwards G. M.) ; but at the expiration of Bro. Gridley's term of service, he was for the fourth time elected to the Chair, and served for several years. When it is considered that this was eminently a *working Lodge*, nothing need be added to the facts here given, to show the untiring devotion of our Brother to the interests of Masonry, at this its earliest, and therefore weakest, period of existence on this Continent. But if anything further be needed for this purpose, it can be only necessary to say, that he was also a member of the " First Lodge," and gave to it his active services and co-operation. In 1766, on the death of the M. W. Jeremy Gridley, he was again called to the Chair of the Grand Lodge, which he occupied until a successor was appointed in 1768. From this time forward to the beginning of the agitations preceding the revolution, we find his name recorded in Grand Lodge at nearly every communication, and almost always as filling some responsible position. During the war, the meetings of the Grand Lodge were temporarily suspended, and our Brother removed from the city. His name appears for the last time, in the records of that body, in 1774.

We have but little space for the personal history of Mr. Price, even if the materials for an extended notice were at our command. He was born in London, about the year 1697, and came to America about 1723, and settled in Boston, where he opened a store and commenced business, it is believed, at first under his own name, though in 1744 he was the junior partner of the firm of Beteilhe & Price ; and was probably in the Dry Goods trade. That he was successful in business, is presumable from the fact, that he was able to support a " country house" at Menotomy W. Cambridge), where he resided during the Summer, living in town in the Winter season. He seems to have had some taste for the military profession, and was appointed in 1733, Cornet in the Governor's Guards, with the rank of Major,—a fact of some interest as indicating his social position in the community ; for it is not to be supposed that an appointment of so much " aristocratic dignity," (as at that day military rank in the " Governor's Troop" was esteemed to be), would have been conferred upon him, had his social relations not been of a corresponding grade. About the year 1774, he relinquished business in the city and retired to his farm in Townsend ; which place he afterwards represented in the General Court. He died there on the 20th May, 1780, and his remains were deposited in the public burial ground of the town. His tomb-stone bears the following inscription :—

" IN MEMORY OF
HENRY PRICE, Esq.
Was born in London about the year of our Lord 1697.
He removed to Boston about the year 1723 ;
Received a Deputation
Appointing him *Grand Master of Masons in New England* ;
and in the year 1733 was appointed a
Cornet in the Governor's Troop of Guards,
with the rank of Major.
By his diligence and industry in business,
He acquired the means of a comfortable living,
With which he removed to Townsend
In the latter part of his life.
He quitted Mortality the 20th of May, A. D. 1780,
Leaving a widow and two young daughters,
With a numerous company of friends and acquaintances
to mourn his departure,
Who have that ground of hope concerning his present lot
which results from his undissembled regard to his Maker and extensive benevolence to his
Fellow Creatures, manifested in life
by a behaviour consistent with his character as a
MASON,
And his nature as a Man.

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*The Master, as was the ancient custom, and still is in England, appointed his own Wardens and other officers.

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Mr. Price was probably twice married; but of his first marriage we are wholly ignorant. It does not appear, however, that he left any children, the issue of that connection. His second wife was the widow Lydia Abbot, of Townsend, whom he seems to have married late in life; probably after leaving Boston, in 1774. As the fruit of this marriage, he had the two "young daughters" referred to in the above inscription. Their names were Mary and Rebecca; one of whom married a Mr. Wallace, of Townsend; a son of whom, namely, Mr. William Wallace, is still living and resides at that place. Mrs. Abbot, at the time of her marriage with Mr. Price, had two children by her former husband. These composed his whole family at his decease. He left a *Will*, by which, after providing for the payment of his just debts and making suitable provision for his widow, he distributed the remainder of his property in about equal proportions among the four surviving children. The executors of the Will were Brother Samuel Dana, (afterwards Judge Dana,) of Groton, and Mr. Jonathan Wallace, of Townsend. As indicating, in some sense, the Christian faith and reliance of our Brother on Divine Providence, we give the preamble of the Will,—being the only portion of it that would be of interest to the reader:—

> "*In the name of God. Amen.*
>
> "I, Henry Price, of Townsend, in the County of Middlesex and State of Massachusetts Bay, in New England, Esq. Being weak in body, but of sound and perfect memory, do make this my last Will and testimony, that is to say: Principally and first of all, I recommend my soul unto the hands of God that gave it and my body to the earth, to be buried in a Christian-like and decent manner, at the discretion of my executors, and as touching such worldly estate wherewith it has pleased God to bless me in this life with all, I give, devise and dispose of the same in manner and form following."

An original *Portrait* of our Brother, taken when he was about forty years of age, or about the time he was first appointed Grand Master, has recently been found in the possession of one of his descendants, by whom it has been presented to the Grand Lodge; and having been repaired and richly and tastefully embellished, now adorns the hall usually occupied by that body. It is a valuable acquisition, and will doubtless be carefully preserved, and transmitted to many future generations, to perpetuate the memory of this "fine old English gentleman,"—the *Father of Freemasonry in America.*

AN INTERESTING RELIC.

At the Annual Communication of St. John's Lodge, at Hartford, Con., on the 12th January last, H. Clay Trumbull, Esq., presented to the Lodge a *Key-Stone*, made from a fragment of rock taken from the ruins of King Solomon's Temple at Jerusalem. The stone is suspended by a link of gold, representing an arch, attached to a wedge of the same material, made in imitation of the wedges used by operative masons in raising pieces of stone. We learn that the original fragment of stone was brought from Jerusalem by W. C. Prince, Esq., of New York, and presented to Mr. Trumbull. "It is," says our correspondent, "apparently a species of marble, white, slightly tinged or veined with golden hue, in consequence of its long exposure to a southern sun, and susceptible of a fine polish." The remarks of Mr. T. on presenting the Stone to the Lodge, have been politely furnished us for publication, as follows:—

Worshipful Master:—To the speculative Mason, everything connected with the Temple of Solomon, has a peculiar interest. The precious page of sacred history; the rich traditions of our Craft, as handed down by means of the attentive ear, the instructive tongue, and the faithful breast of Brethren; and the pen of the profane writer, have all contributed to our knowledge of the construction, the glory, the overthrow, the rebuilding, and the final demolition, of the splendid edifice which bore the name of our M. E. Grand Master, and was by him dedicated to the Supreme Architect of the Universe.

But the Temple has passed away, its Masonic walls have fallen, and of all that once made Jerusalem glorious, scarce a shadow remains. Yet the very temple-site is hallowed ground, its crumbling ruins have this day a charm for us, and around them cluster sacred memories of the origin and establishment of our ancient and honorable Order.

In searching amongst these ruins, it seems that, as Josephus claims, Solomon's first work at Mt. Moriah, was the building up of foundation or retaining walls, around its rugged face, from base to summit; that by filling in, between them and the hillsides, a table or plane might be secured on which to rear the Temple proper. These outer walls were, necessarily, the heaviest and most Masonic structures erected, and even at the present time, although of the sacred fane itself, as the Saviour predicted, not one stone now lies upon another, a portion of these outer walls remains, seeming likely to stand until time shall be no more.

That this substructure, now in good preservation, was laid by our early Brethren, under the oversight of Solomon and Hiram, there can be little doubt. The character of the work, the size of the stones, and the superincumbent mass of later constructed Masonry, all tend to the same conclusion; and there is an agreement on this point, amongst not only Masonic writers, but those biblical scholars and learned travellers who have investigated the subject.

Dr. Kitto is of opinion that these remains are as old as the first Temple. Dr. Robinson says, "there seems little room for hesitation in referring them back to the days of Solomon." Raumer, Tipping, Catherwood, Bonomi, and others, express themselves similarly, and we will not differ from them in opinion.

The huge blocks now remaining, are evidently of the "large stones, costly stones, hewn stones," spoken of in the Bible as having been brought at the King's command, after being hewn by "Solomon's builders and Hiram's builders" and "the stone squarers." Their faces are still finely polished, and their edges beveled or rabbeted so as to give the appearance of panelling. Tipping says they form in his opinion, even now, "the finest specimen of mural masonry in the world." Some of them are upwards of twenty feet long and five feet high, and everything about them goes to show that those who laid them were no common workmen, or "daubers with untempered mortar."

Research amongst these ancient ruins, has, however, proved not merely interesting to Masons, but important to the cause of Truth. The Craft have been often ridiculed for any allusion to arches in their tradition, as co-eval with Solomon, insomuch as no vestige of such structures could be found, or any proof of a knowledge of the principle of the arch, until a much later date. Under this slur have our Brethren long rested until, in our own day, truth has been brought to the eyes of those who sought "further light" in the mysteries of the Temple.

Josephus had referred to a splendid bridge connecting Mt. Moriah with Mt. Zion, on which the Queen of Sheba paused to gaze with astonishment at the glories which dazzled and bewildered her. Jewish tradition, also, had told of a parley between Simon and Titus at opposite extremeties of this bridge, during the last great siege of the second Temple; but as to the specific character of this connecting structure, nothing was definitely known, until a few years since, Dr. Robinson discovered on the side of Moriah towards Zion, the first three courses of an immence arch springing out from the foundation walls of the first Temple.

The stones remaining of this arch are of great size, and the bridge must have been some 51 feet wide, as appears by the ruins, and some 350 feet long, to reach the nearest point of the opposite Mount.

This discovery by Dr. Robinson, was of unusual interest to Masons, and I have here, this evening, with pleasure, a fragment broken from that crumbling arch, by a friend of mine, not long since; which I wish to present to this Worshipful Lodge.

This piece of stone was, undoubtedly, of a block "hewn, squared and numbered in the quarry where it was raised," by King Solomon's workmen. It was part of a splendid, if not a "royal arch," at the completion of which our ancient Brethren doubtless shouted and sang for joy, and some, at least, here present, can imagine what imposing ceremonies accompanied the lowering into place of its cap or key stone.

I ask you, Worshipful, to accept for your Lodge this memorial of the ancient Temple, taken from near that part of Mt. Moriah where the acacia was first planted by a Brother's grave, and although the shape into which I have had it wrought may, at first, seem peculiar, being "neither square nor oblong," I trust it will, eventually, find in the eyes of all here, the same favor for its very form's sake, which I know it to possess in the sight of some.

One side of the stone you will see to be unfinished as the "rough ashler," the other smooth and polished as the "perfect ashler." It is supported, as you see, by a golden wedge, similar in form to those used by operative masons in raising large blocks of stone, which metallic portion of the gilt I offer (the more readily in remembrance of a certain occurrence which none here have forgotten) "not for its intrinsic worth or value, but that it may be laid up in the archives of the Lodge as a memorial I was once made a Mason."

In this shape, Worshipful, please receive the relic for those who I doubt not will appreciate and preserve it.

MASONRY IN BUENOS AYRES.

A private correspondent at Buenos Ayres, under date Nov. 25, 1856, writes as follows:—

"Masonry is decidedly thriving here, and I trust that its bright light may be diffused and productive of much good. This is a large field for its beneficent workings, and I doubt not it will yield good and abundant fruit. When I arrived last month, there were three Lodges, namely, one English, one French, and one Spanish (native). The last is now divided, forming two, and making the present number four. When sufficiently strong they intend to establish a Grand Lodge. I hope soon to write you more particularly on this interesting subject."

MASONIC FESTIVAL.

Hiram Lodge, of West Cambridge, held their Anniversary Festival, at the Lexington House, (Lexington,) on Friday evening, the 30th of January last. It was eminently the most successful and brilliant *fete* of the season. The arrangements were admirably perfected and carried out under the direction of a committee, of which the W. Master of the Lodge, Col. Isaac H. Wright, was chairman, and in the duties of which he was ably assisted by Brothers Wm. E. Parmenter, J. C. Pattee, H. A. Fuller, C. S. Crowninshield, E. C. Starkweather and S. G. Davis. The Assembly Hall of the Hotel (one of the most popular and best conducted public houses in the vicinity of Boston,) was beautifully and tastefully decorated—for the following description of which, we are indebted to the Evening Traveller of the following day:—

"At the head of the hall, over the spacious mirror, was suspended a beautiful banner of blue velvet, bearing in silver letters the motto,—'Faith, Hope, and Charity;' and the prominent emblem of the Order, surrounded with a display of the rich regalia of the Masons. Over this banner a fine specimen of the American eagle was perched, bearing in its beak the motto—'Masonic Festival,' surrounded with a beautiful glory of national colors. At the opposite end of the hall was displayed in large gilt letters, 'Hiram Lodge,' over which was arranged a representation of the sun, from which radiated brilliant rays of various hues. This was the most prominent feature of the display, and evinced the skill and taste of the decorater. Beneath the sun, depended an 'apron,' the identical one worn by Jonathan Harrington, of Revolutionary memory.

"On the left of the hall, a full length portrait of Washington was suspended, gracefully draped with flags, and opposite this was displayed another prominent emblem of the Order. On a pilaster near the same, was hung a beautiful 'carpet,' belonging to Hiram Lodge. The ceiling was gorgeously decorated with a trellis of streamers, the whole arrangement forming a perfect 'Encampment.' The whole decoration was in perfect harmony with the natural drapery of this splendid hall, and exhibited the versatility of emblematic design of which Col. Beals is capable."

Dancing followed the promenade, participated in by a brilliant company of the ladies of the Brotherhood and their friends, and conducted by a committee of arrangements.

At about eleven o'clock the company repaired to the large dining hall of the hotel for Supper. This hall was also richly and tastefully decorated, and the supper was worthy of the high reputation of the house. Speeches and sentiments followed the removal of the dishes, and an hour was very agreeably spent in this way. The speech of the evening was made by W. Brother Wright, Master of the Lodge. To say that it was eloquent and forcible, conveys but an imperfect idea of its character. It was a strong and successful specimen of extemporaneous speaking. No report of it that we can give, would do it or the speaker justice, and we shall not therefore attempt any sketch of it. Among the other speakers were Dr. Lewis, P. G. M.; C. W. Moore, Wm. Parmenter, Esq., J. C. Pattee, C. Rand, and Mr. Hills—the latter of whom spoke in reply to a complimentary notice of the press.

The ceremonies here being finished, the gentlemen with their ladies returned to the hall and resumed the dancing, which was continued for an hour or more, when the company separated. The occasion was one of the most agreeable it has been our happiness to participate in for many years; and we could but feel, on returning to our home, that if such festivals, properly conducted, as this was, were more frequent, the ladies of our Brethren—their wives and daughters—would have much less cause to complain of the exclusiveness of our Institution.

DR. LEWIS' ADDRESS

At the Consecration of "*Winslow Lewis Lodge*," Boston, Dec. 26, 1856.

AMID the varied embarassments of a varied life, of the many positions in which circumstances have placed me, where there was a demand for readiness of action or of speech,—and there have been many, when, by a species of "floundering," I have escaped, surprised at the survival,—none has so palled my serenity, or so overcome my self-possession, as the present one. I have addressed Lodges abroad in bad French,—have ventured, in worse Italian, a speech to the Grand Duke of Tuscany, and even succeeded tolerably with his Holiness Pius IX. But these all were such as befall the many who visit such "lions," or witness the "elephant" here and there. This has a more difficult aspect, producing, W. Master, that unpleasant peculiar action, well known to those illy gifted in speech (not, sir, that you have so suffered,) where "vox haesit faucibus."

"To you, Worshipful Master, I address myself, as both my Masonic and professional Brother—as one deservedly high in both relations, with a heart for others' woes, and a skill to minister to the mind diseased. And it would seem that Masonry and Medicine are not deemed incompatible by our Brethren—that there was almost some alliance or connexion between them. It certainly cannot be, that there is any disease in the Order; and, therefore, these are selected to that duty which they are supposed best to understand—the administering to morbid bodies! Surely not! But the fact is determinate and prominet. Six of the Grand Masters of our venerable Grand Lodge were Physicians. One fell, liberty's first martyr, on Bunker's heights,—three were Presidents of the Massachusetts Medical Society,—one is now an eminent Professor of Surgery in the great school of Louisville, Ky., and the last, is one not likely to *fall* for any service he may render his country, nor has he any aspirations in that direction! neither has he been, or ever will be, President of our State Medical Society. The only compliment to be paid him is, that he presided over the Grand Lodge of Massachusetts two years, and no harm befell it! Both the Encampments of this city are excellently managed by M. D.'s, both adepts in wielding the lance for health as for chivalry,—and all our Lodges are teeming with the sons of Esculapius.

But the power, the extended peculiarity of the connexion, has been demonstrated this evening in the consecration of your new organization. It is chartered under the name of an humble Medical individual, known only as an active Mason, and as one who cuts society with tolerable success! By his official position, you have been inducted to the privileges of fellowship with the Lodges. Two of your first officers are of the Medical Corps, and among you are included the professional Heads of the House of Correction, the Lunatic Asylum, and of the Quarantine, Deer Island, and United States Marine Hospital. What an array to meet any emergency which may befall a *Body!* And for those even who may require safe keeping, you have the Master of the Jail! I trust, that this last Brother may find his office a sinecure as regards you all, and that you may never need his official hospitality or shelter! With these and others, true and trusty, you now commence your career as a duly and regularly constituted Lodge; and now is the period for laying the basis on which your superstructure is to rest, to regulate a platform of the requirements you demand from all who are to form your future associates, of those who are to be admitted to your Masonic hearth. "The Spiritualists," to ensure the success of their operations, form a circle, and the efficiency of the manifestations they deem dependent on the "mediums" being consentaneous in their sentiments and feelings. One, not sufficiently imbued, breaks the harmony, and the efforts of the rest are null, ineffective. So compose *your Masonic* circle, that the electric chain may be unbroken, that the kindly spark may be transmitted through *all*, without discord of action or feeling—that the same thrill of affection shall vibrate through every heart, producing that glorious manifestation, a Brotherhood dwelling together in peace and unity. You may not produce "rappings," but every heart will beat more vigorously with pleasure's increased pulsation. You may not receive "communications" from the spirit land, but be assured, all good angels hover over those, who seek the well-being of their fellows—the promotion of diffused happiness.

How important is the act by which another is added to our Order,—by which the "Mr." is baptised into "Br.," and alas! how much to be deplored when one is rejected from the privileges to which he may justly be entitled. Consider well what you do with your great power, with your *black ball;* which may wound not only the sensibilities but the reputation of a good man. Think before you act.

In the Lodges in France, and in the French Lodges in this country, whenever a ballot is taken for the solemn purpose of admitting or rejecting, the box is placed on the altar,—resting on the Holy Bible, square and compasses. The Brethren advance singly, for a moment pause, take the ballot, and making the sign of the degree, slowly deposit it. The effect of this is both impressive and good. It reminds them, that what they are about to do, is an act requiring calm consideration, an act which involves deep responsibilities. Thus standing alone, in the centre of the Lodge, before the Altar of God, with God's word there placed, with emblems also to remind him of his high duties, will the Brother not shrink from the exercise of the malevolent passions, and let conscientiousness alone be his sole monitor? I commend this practice to your consideration. It will take a little more time, but its loss will be your gain.

My Brethren!—This is the last time that I shall be privileged to address a Lodge as Grand Master, and the last subject, but the first in importance, is the selection of your associates. I charge you look well to, and ponder most seriously on, the effect of every ballot cast for admission. How much evil one black sheep may produce upon a whole flock! how "one bad voice will put twenty good ones out of tune!" Most seriously do I emphasize on the importance of the severest scrutiny into *all* the qualifications and peculiarities of those who are to be admitted into the "Household of your Faith."

There are men, who, in the transactions of life, in their vocation, their business, are fair, just and honorable; humane and generous at times; but who are endowed with a morbid excitability, a morbid jealousy, imputing wrong to all who may differ from them, and suspecting evil when none was practised or intended. Touch them, however gently, and they explode, making confusion and strife, stirring up the angry passions, painful recriminations and discord; ever carping at the motives and actions of those whose judgments differ from their own; scanning with the most acrid severity, and eagerly watching for an expression, aye, even for a look, on which they may eject their venom. Such, gifted with the power of "talk," (and generally such are loud and constant declaimers.) "vox et præterea nihil," will too oft infuse their poison into the minds of the younger, collect around them a coterie, call this perhaps "young America," and all others "old fogies." For them, age, experience, long tried fidelity, are not the respected essentials. They would plough up the old soil without improving it, disturb the features of its ancient fields, without any addition to their beauties, e'en though they shroud themselves and all with them, in the dust and smoke of their innovations. Keep such out of your fraternal sanctuary; but if, unluckily, you receive them, keep them *down*, if you wish to keep yourselves *up*. Scan well and probe deeply into the *motives* of those who would pass your threshhold. Look to it, that they are not influenced by expectations of mere personal interest or selfish advance. To Freemasonry they are useless. In them, you receive no accession. Both parties are aggrieved and disappointed. They find not what they sought, nor you what you hoped for. They throw no incense on the altar of the heart. They add no fuel to keep alive the sacred flame of Brotherly Love and Relief.

They are called to give, when they looked to receive. The real fund of Brotherhood and Friendship of which they are made stockholders, to such is of no account. To them "it don't pay," and the only satisfaction that will accrue to you is, that they will not trouble you long with their attendance; but to you, the regret will attach, that through you, drones have been added to a good hive, bringing no sweets, producing no addition, but a miserable numerical one. Secure to yourselves those who give the promise of becoming useful as members of your Lodge, those who are capable of appreciating, and will devote their minds to its ritual, qualify and instruct themselves to fill the important stations as officers and leaders in the cause. Failing to secure such, how large may be your numbers, but how weak your organization!—how ineffective, how lifeless, how totally unimpressive your ceremonials! and consequently how feeble the impress on your initiates. I have seen the most solemn degree of Masonry *gone through with*, (that is the proper phrase) and its impress on the recipient fall cold and powerless. The sublime monitions come as it were from a machine, an automaton. "Words that should burn" were uttered by icy lips, from a frozen soul—from a stolid mind. That same degree has been given, where the candidate has evinced by his emotions, his tears, that his heart was reached to its very centre, was penetrated to its keenest and best susceptibilities—and why? Because it was properly administered, by one who understood and felt, and could communicate, with the strong force of action and delivery. This was the touch of "Ithuriel," quickening into life,—the other, the deadening weight of a stupid Bœotian. The one, the inanimate statue, the other, the vital, breathing, warm original. Select for your officers those whose position in society is prominent, well known and esteemed,—not for their worldly wealth, but for the eminence of their characters, for honesty, benevolence, moral worth and intelligence. The world looks to our officers as our "Representative Men," as the exponents of our principles and actions. Show to it, that your jewels are also those who are prized as citizens, as honored members of the general community. Besides character and position in life, knowledge of the work and lectures, there are other requirements,—courtesy, mildness, judgment, grace, should be sought for in your choice. Place no dictator at your head—no "lex et ego" autocrat. The car of Masonry needs no such drivers, and 'tis a truism, "from where there is no judgment, that the heaviest judgment comes."

"My Brethren, receive these suggestions from one deeply interested in your welfare and success, crude and disjointed as they are, unpolished and unadorned,—though they may lack mind, the heart is not wanting.

And now, how can I thank you for the great compliment, aye, for the greatest honor of my life? In "storied urn or animated bust," posthumous rewards and praises are given to the departed. But here, while among you, with the chance whether my humble reputation may be sustained or lost, you have founded an institution, and attached to it my name. Be assured, it will be the strongest incentive to preserve the little I possess of what is good, and if that little should be less, you may still preserve your name without a blush, by using still the same, which, throughout a long, useful life, in the performance of life's highest duties, was attached to an old Mason, my honored Father. My grateful thanks to you all, and though the unpretending name on your banner will not excite your emulation in a cause whose course is onward and upward, may it remind you of one who did his best of what God had favored him, in advancing that Order, whose end is "Peace on earth, good will to men."

To those who have just commenced their Masonic career, permit me, who have reaped so much of the harvest of my life's happiness from its fertile fields, enjoyed so profusely of its blessings through so long a period, now, as my official duties are almost closed, to declare with gratitude, that to this connexion I am indebted for the best friends, the best social blessings that can accrue to one, without the pale of his own family hearth. So may you all thus find the result with you in your new fraternal relation. May the light now kindled on your altar, shed on your paths the most genial and cheering radiance.

"Almighty Jehovah!
Descend now and fill
  This Lodge with thy glory,
Your hearts with good will!
  Preside at your meetings,
Assist you to find
  True pleasure in teaching
Good will to mankind."

BROTHER GALEN C. WALKER.

We have in preceding numbers of this Magazine, noticed the melancholly death of this estimable Brother and Companion; but, notwithstanding which, our readers will require no apology for laying before them the following interesting proceedings had before the De Molay Encampment of this city—of which body the deceased was a member—on the evening of the 24th December last. That body being assembled in "open Asylum," Sir Kt. Charles Robbins arose, and amid "the deep stillness" of the place spoke as follows:—

Eminent Commander,—Since our last Regular Communication,—as, alas! is too well known to all,—a sudden and fearful calamity has fallen upon us. One of our number, whom we hoped to have taken by the hand to night, and by whose side we trusted to have worked for years, is absent from his accustomed place in our ranks. By the unlawful hand of violence his connection with us and with earth has been rudely broken,—a Brother has been torn from our side, and ourselves prostrated by the blow.

The great sorrow which fills our hearts, is visible on every countenance, and has once this evening found utterance, but not in words. Our grief is too oppressive, to be easily told in appropriate language, and I therefore move that a Committee of five be appointed to propose some suitable expression of our sense of the great loss this Encampment has sustained, through the sudden and untimely death of our courteous and beloved Brother Sir Knight Galen C. Walker, and of our deep sympathy with his bereaved family and relations.

A Committee was accordingly appointed, who reported the resolutions given below. Previous to their adoption, Sir Knight Benj. Dean, addressed the Encampment as follows:—

Eminent Commander, and Sir Knight Generalissimo.

A little more than two months have elapsed since we were called to mourn the loss of Sir John J. Loring—one of the original members of this Encampment. Our ranks on the occasion of his funeral were in a great measure filled by the younger members. Many of them, myself among the number,—then attended from a sense of duty, the funeral obsequies of one whom they had never seen alive.

In our ranks on that occasion was our late Companion, Sir Galen C. Walker, who had just been created a Knight among us. As with his noble form and stalwart step he then joined in the last sad ceremonies attending the burial of one who belonged to another Masonic generation, how far from his thoughts was it, that it would be his turn next!—that in so short a time the same men would perform the same solemn services over his own grave! How little did he then think that he was wearing his own funeral badge!

And when his brother, our own excellent and much loved Commander,* prepared that beautiful and appropriate badge of mourning, and when with prudent foresight he requested that it should be preserved for future use, how little did he then dream that it would be so soon wanted! and how little did he then dream that the blow would be near his own heart!

Our late Companion, Sir Galen C. Walker, was rather taciturn in his habits, and always seemed to me to be one who

* * * "Gave his thoughts no tongue,
Nor any unproportion'd thought his act."

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* Dr. Clement A. Walker, brother of the deceased.

And, therfoere, when I noticed his presence at each of our public appearances, since he became a Knight Companion among us, at Springfield, on the 24th of June last; at the inauguration of the Franklin Monument, on the 17th of Sept. last; and at the funeral of the late Sir John J. Loring, I could not but observe his deep interest in our institution and look upon him as a valuable acquisition to our Encampment.

But he has gone,—the youngest, to meet the oldest from our ranks, before the throne of our heavenly Commander.

And how differently did they go! One, his time complete and his work ended, lingered here till "cut down by the devouring scythe of time, and gathered into the land where his fathers had gone before him;" the other did not "travel on the level of time," but was untimely, in the might of his manhood, called to "that undiscovered country from whose bourne no traveller returns."

He fell near where Warren fell, not on the field of battle—it is true—but like him,—at the post of danger and in the discharge of his duty to the State. And manfully and bravely did he fall!

As I contemplate his death, I am struck with admiration. Spell bound, I see him receive his mortal wound! He turns not! He quails not! He rushes upon his assassin, and by a last superhuman effort, he wrenches from the murderer's hand the deadly weapon that had already cut the brittle thread of his own life, and is launching him into the sea of eternity. He gives a look of recognition to the Rev. Chaplain, whose life he thus saved, while his own was flowing fast—and dies!

While, therefore, we mourn so great a loss to us all, and while our hearts bleed in sympathy with our beloved Commander, and other Brother, also of our number, and while we sympathize with our late Companion's bereaved wife and the orphan children who refused willingly to leave their father to the embraces of the cold and silent tomb, let us also rejoice that he died a death so noble—a death so brave.

Let us also rejoice, in the language of our ritual, "in the triumph of immortality," and in the reflection, "that though death has its sting, its infliction is but for a moment; that this frail organization, though here subject to all the ills that flesh is heir to, possesses an etherial principle that shall soar to the realms of endless bliss, and there, beyond the power of change,—live forever."

Let us also be so mindful of our duty as to record upon our books, a memorial of our own loss, and an expression of our deep sympathy with the heavier bereavement of the parents, brothers, sister, wife, and children of our late excellent Companion.

The following resolutions were then unanimously adopted:—

Whereas, on the 15th inst. our lamented Brother Sir Knight Galen C. Walker, while in the discharge of his duty as Deputy Warden of the State Prison, was, in the Chapel of the Prison, and at the close of the religious services there, suddenly assaulted by one of the convicts, with a knife, and brutally murdered; and

Whereas, though our Encampmant, with full ranks, on the 18th inst., followed our late Companion's remains to the silent tomb, and there performed those beautiful and appropriate rites so befitting the occasion; yet it is considered that our duty in this melancholy emercency is not yet ended, but that some suitable expression of our deep sympathy with his bereaved family and relatives should be placed upon our Records. Therefore

Resolved, That the Members of the De Molay Encampment of Knights Templars, have received with emotions of deep grief, the intelligence of the sudden and awful death, which has parted us forever, from our friend and Brother, Sir Knight Galen C. Walker.

Resolved, That by this afflicting dispensation, we have been deprived of the companionship of one, who, though the youngest among us, had already established himself firmly in our hearts by his sterling qualities, and whose interest in our Institution gave promise of a support we can ill-afford to lose.

Resolved, That with our Eminent Commander, and our Brother Sir Knight Charles W. Walker, we sympathize most deeply, in this sad event, which has so violently sundered natural ties of brotherhood, cemented by long years of kind and affectionate communion.

Resolved, That with the family of our deceased Brother, we mourn his seemingly untimely end ; and would unite with them in the consolatory reflection, that though he has gone before us to that undiscovered country, whence no traveller returns, yet we are bidden to look forward to a joyful reunion in that house not made with hands, eternal in the heavens.

Resolved, That as a token of our sorrow, and as a testimony of our respect for the deceased, the usual insignia of mourning be borne on our Banners and Regalia for the space of three months.

GRAND LODGE OF TENNESSEE.

This Grand Lodge held its last Annual Communication at Nashville, in Oct. Most of the Grand Officers were present, and a very large number of Lodges were represented. The Grand Master, M. W. John S. Dashiell, delivered a brief address at the opening ; from which we give the following extracts :—

As far as I have received information, the Lodges under our jurisdiction are in a most flourishing and prosperous condition, and, with few exceptions, peace and harmony prevail ; but in these exceptions that are mentioned, I would remark that there only lacks in the officers of the Lodge a want of decision and firmness to have the laws duly executed upon the offenders ; and this I must say, in a great measure through a mistaken charity, the offender too often escapes the punishment he justly deserves. Let me remind you, my Brethren, that charity begins at home, and he who has not that charity for the good of the Order, deserves no charity from us. Bear in mind our Institution suffers when our laws are trampled under foot, and it is better that one should suffer than that an Order should for his faults. Let it also be borne in mind, that he who respects not himself as a Mason, forfeits the respect the Order confers upon him.

The Grand Master notices the death of the Past Grand Master, Bro. THOMAS CLAIBORNE, the first presiding officer of the Grand Lodge (in 1813,) and gives the following, from some source not named :—

"He was for fortyeight years a citizen of this city, and witnessed its growth and many changes from a comparatively small town to its present position as the Capitol and metropolis of the State. He represented his district in the Congress of the United States in the Monroe administration, and in the Legislature of Tennessee. A Democrat in politics, he was familiar with the history of his country and its varied parties and changes of State and National policy, upon which he was ever ready to form and express the most decided preferences, in terms that at once revealed his consistency, honesty, and patriotic emotions. He was int he Creek War with Generals Jackson and Johnson ; and was the personal friend and warm admirer of the former during his entire public career, enjoying his confidence and friendship in the most serious trials, public and private, of his remarkable life. For much the larger portion of his life, he was a professor of the religion of Christ, and never hesitated to express his convictions of doctrine and duty wherever opportunity offered —from the pulpit when there were none others to fill it, in the religious assembly, the family circle, and wherever the occasion in his estimation demanded it at his hands. No one could mistake his convictions on this or any other subject ; for they were ever clearly, forcibly, and fearlessly stated, without regard to the praise or blame of men. He was a man of positive mind, and never occupied a negative position. Honesty was the conspicuous trait of his character, which was ever awarded him by his most decided opponents, even in the heat of discussion and amid the most serious severances of friendship or religious and political fellowship that marked his long and often sorely tried life.

"Although in his last illness, with nervous system long shattered, and made the subject of severe and agonizing pain, he approached his transition in the full possession of his mental faculties, and trusting his soul to the God he worshipped ; amid the tender care and sympathising attentions of his venerable companion, his attentive children and grand-children, and numerous relatives and friends, he calmly and peacefully sunk to rest—time sweetly singing her sonnet of repose to a life wearied with the disappointments of an earthly lot. He was connected with one of the oldest and most respectable families on the Continent, and lived to see his own sons filling honorable and responsible positions in the Army, the State, and business communities of his beloved country. The news of his departure must awaken many a fond remembrance in the hearts of a large connection at home and abroad, to speak a hope of future re-union amid the purified evidence of immortal companionship in the Home that gathereth all to the many mansions of a common destiny. May his memory long be preserved and grow peaceful and hopeful in the hearts now bereaved, till the assurances of a Love that embraces us every one, and a Power that ascends above death, shall fasten the links of Hope Eternal to bind forever the families of Earth and Heaven."

The Grand Lodge adopted a resolution declaring that, "according to the ancient Constitutions of Masonry, no Brother can be a Master until he has acted as a Warden in some regular Lodge."

The report of the Committee on correspondence is from the pen of the venerable and highly respected Brother, Wilkins Tannehill, Esq., P. G. M. ; and is a brief but comprehensive summary of the doings of those Grand Lodges whose proceedings had been received during the preceding year. We give a few sentences from it, embodying the opinions of our experienced Brother :—

Upon a motion pending, the Grand Lodge ordered the "yeas and nays," which were taken and recorded. This is to us a novel procedure, and one that we think unnecessary ; and for which we find no precedent in *ancient* Masonry.

A protest was offered to the action of the Grand Lodge, upon a question pending, which was refused entrance on the minutes, as we think very properly, but the yeas and nays were again recorded.

The Grand Lodge owns property in the City of New Orleans, called the "Grand Lodge Hall," the income from which, as soon as its present indebtedness is extinguished, is to be devoted, exclusively, to purposes of charity. Our Brethren of Louisiana, by this noble consecration of their efforts and labors, have erected a monument more durable than brass or marble, and in after years, when these generous-hearted Brethren shall have gone to their last earthly resting place, the prayers of the widow and the orphan will hover around the memory of the illustrious founders of this munificent charity. "May Heaven prosper them in all their laudable undertakings."

The report gives the decisions of various Grand Lodges on the subject of the "confederation," and concludes as follows :—

> We have thus presented all the information upon this subject which we have derived by a perusal of the foregoing proceedings, and leave it for the Grand Lodge to say what it will do, if anything, in the premises; merely giving it as our conviction, that the proposed confederation would be not only unnecessary, but, in the language of the North Carolina Grand Lodge, "ineffectual and inoperative." And that anything like a confederation of the Grand Lodges cannot be accomplished; and if it could, we would be slow to join in such an arrangement.

GRAND LODGE OF LOUISIANA.

We have been favored with an early copy of the Annual Report submitted by the M. W. Grand Master Perkins, at the recent communication of the Grand Lodge of Louisiana. It is written with the usual ability of the author and is a document of great interest, though mostly local in its character. Our Brother says :—

> The condition of Masonry in this jurisdiction, if not altogether satisfactory, is probably better than it has been for many years. To some there may be an abatement in zeal, and the amount of work done (technically speaking) may be less than that of previous years. But I am convinced that there has been a gradual improvement in material, more caution and care exercised, and, consequently, better work. The use of the pruning knife may have diminished the number of our Lodges and members; but if the tree shall be thereby rendered more healthy and vigorous, we shall be better off. It becomes us to maintain good order and healthy discipline, and so to manage our affairs that the Institution shall command the respect of those whose opinions are worth something, and whose accession would be beneficial to us and to society. Then, as we grow in numbers we shall grow in strength, which is not always the case, as our own experience has shown.

The energy and decision manifested in the treatment of the following case, and the lofty tone in which it is presented to the Grand Lodge, are worthy of the highest commendation :—

> Foyer Maconnique Lodge, No. 44, requires your attention. On 30th December last, I ordered its work to be suspended until its resumption should be authorized by the Grand Lodge or the Grand Master. Acknowledging my responsibility to you alone for the exercise of this authority, I stand ready to give the reasons which governed me, though I cannot with propriety enter into all the details in this communication. The immediate cause of this interference on my part, was a verbal report by the Worshipful Master and Senior Warden, that they could not enforce discipline in the Lodge, and that the respect to the chair so necessary in Masonic government, was wanting. This was evinced in various ways and on several occasions. Once, the Senior Warden presiding in the absence of the Master, was left alone, without an opportunity to close or call off the Lodge, according to our customs—the members going out of the room without leave. Again: when the members became excited in consequence of unsuccessful attempts to elect a Master, one of the members, with the approbation of several others, took forcible possession of the Charter, and refused to give it up to the Master. After issuing the order suspending the work of the Lodge, I sent the Grand Tyler, with special authority, under my official seal, to demand and receive the Charter, to be brought to me for safe keeping until this Grand Lodge should meet; but the member (J. Dubois) who had it in charge refused to deliver it, and denied my authority in the premises. (See the report of Brother Chellet, Grand Tyler on file.) Subsequently a large number of the members met and opened the Lodge, with the order suspending the work lying before the presiding officer. They proceeded to the election of officers, and notified me of the result. Of course, no proceedings of such a clandestine assemblage could be recognized and countenanced, and I so informed the members who called on me. Finding that they could not force a withdrawal of the order of suspension by this means, it seems that they afterwards met and adopted resolutions withdrawing from the jurisdiction of this Grand Lodge, and sent to the Grand Secretary a certified copy of their acts, with the names of those uniting in the measure. It is represented, and doubtless true, that they are now holding meetings as a Lodge, under the auspices of some individuals who are attempting to revive the Supreme Council of Louisiana 33d Degree, Scotch Rite; a body which has already been declared extinct by the governing authorities of that rite in the United States, and by all the subordinate bodies of the Scotch rite in this State. This, however, is a matter of perfect indifference to us, so far as our action in regard to the members of Foyer Maconnique Lodge is concerned. It seems to me plainly our duty first to ascertain the names of these individuals, members of Foyer Maconnique Lodge, who have violated their engagements as Masons and towards this Grand Lodge, and to shut them out from all the rights and privileges of Masonry. No further notice of them should be taken: the sooner we get rid of all such the better. It will be for you to determine what shall be done with the Lodge as a body; whether to revoke the Charter altogether, and enable those who are worthy, to affiliate with other Lodges under our jurisdiction; or to authorize a resumption of their labors under the Charter, after first disposing of those who have proved themselves unworthy. In any event, I trust that proper discrimination will be made, and that those who have not forfeited their claims to the regard and fellowship of Masons shall not be confounded with those in a different position. I cannot learn that there is ground for censuring the late Worshipful Master, Brother Joseph Santini, other than his neglect to surrender the Charter several months ago, when he ascertained and declared that it was impossible to govern the Lodge.

The Grand Master has granted the past year Dispensations for eight new Lodges. In communicating this fact to the Grand Lodge, he says :—"It will be your duty, through the appropriate committee and otherwise, to inform yourselves fully as to the merits of these Lodges respectively, before acting upon their applications for Charters. It is highly important that new Lodges should have a good foundation; that they should have a sufficient field around them to justify hopes of increasing usefulness; and that their work should be started right."

Our Brethren in New Orleans, have established a noble permanent Charity, in the purchase of a large property, a portion of which they use as a Grand Lodge hall, and let the balance for other purposes,—setting apart the whole revenue for the relief of the poor and destitute. Of this the Grand Master says:—

> This Grand Lodge does now solemnly declare and proclaim, that the said purchase is made for the purpose and object of creating a fund for charitable purposes, in the relief of worthy distressed members of the Order, their wives, children and families. And this Grand Lodge solemnly pledges itself, that so soon as the property is paid for, the whole of the revenue which may be derived from it, after deducting necessary and unavoidable expenses on its account, shall be devoted to these objects. The revenue is pledged to charitable uses *forever*. And let it also be borne in mind that all Masonic bodies using this hall as a place of meeting pay, like other tenants, *full rent*, even the rooms used as the office of the Grand Secretary, and library, being paid for by the Grand Lodge out of its separate fund. It affords me peculiar gratification to say that all doubt as to our ability to meet the payments due in March next, $12,000, are at an end. One-half of the amount has already been paid in advance, and some interest thereby saved, and the balance will certainly be met.

Our Brother concludes his excellent report in the following manly and truly Masonic words:—

> Again, I beg you to accept my thanks for the great honor you have done me in thus calling me to this chair, and for the kind and charitable construction placed upon my acts by my Brethren of the jurisdiction generally. It has been my object, first, to keep in the right, and next to this, has been a desire to merit the approbation of my Brethren. You have always responded cheerfully and in a fraternal spirit, to every request or suggestion I have made, and I cannot wish my successor better fortune than to have the cordial and fraternal support which has been accorded to me. In a few days my official connection with you will cease, but with your permission I shall endeavor, in the capacity of a private member, to co-operate with you in the great work of making Masonry in Louisiana what Masonry ought to be.

GRAND LODGE OF ILLINOIS.

We have been politely favored with a copy of the proceedings of this excellent Grand Lodge, had at its Annual Communication, at the city of Springfield, in October last. As usual, the session was fully attended. The M. W. Grand Master, Wm. Herrick, Esq., opened the proceedings in a neat and appropriate address, from which we take pleasure in transferring to our pages the following extract, breathing as it does the true sentiment of Masonry:—

> By Dispensation of our Supreme Grand Master, at whose reverential name, all good Masons must humbly bow, we, Brethren of the Mystic Tie, have, in obedience to the well-known signal for the close and opening of another Masonic year, returned with tidings from the West; and are now here in the Grand East, like dutiful sons called home by their father, cordially greeting each other in that mysterious language, which, from its very nature, is not comprehended, nor can it be spoken, except by those whose mental vision, aided by our great Masonic Lights, can look far back into the past, upon ancient pillars of Masonic Wisdom, and forward with faith and hope to that undiscovered country from whose bourne no traveller returns, where, if we appear as just and upright Masons, placed at the right hand of our Supreme Grand Master, we shall be fully prepared as living stones, for that spiritual building, that house not made with hands, eternal in the Heavens.
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> This, like all other closing and opening scenes, on life's busy stage, is one especially interesting and important to us of the Masonic Order, who profess to be guided by that hieroglyphic light which none but craftsmen ever saw, which has served as our guide through the varied and deviating paths along which we were once led by the guiding hand of true and trusty friends from darkness to the effulgent light of this Majestic Temple of ours, beautiful and adorned on all sides, by the wisdom of the East, the strength of the West, and the beauty of the South.
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> And again, the Great I AM has kindly permitted the Masters and Wardens of this Grand Lodge, and of the several subordinate Lodges under its jurisdiction, to assemble in solemn convocation for the two-fold purpose of rendering a strict account to Him, to ourselves, and to each other, of our stewardship during the past year, and devising plans for the continued successful cultivation of this, our vigorous and prolific Masonic vineyard, so recently planted on these vast, rich and beautiful plains of a modern Judea.

We learn from the address that the number of chartered Lodges constituted the past year, either by the Grand Master or his proxies, is twentyfive,—the number of Dispensations continued by Grand Lodge at the previous Annual Communication, six; and the number of *new* Dispensations granted by the Grand Master the past year, *thirtyseven!* Were it not that we have the highest confidence in the wisdom and prudence of our Brethren of the Grand Lodge, the rapidity with which they are multiplying Lodges might excite our fears; but under the judicious and careful management and strict discipline which have for many years past characterized their proceedings and government, we regard this evidence of their great prosperity as indicative of the high estimation in which the Institution is held by the more intelligent classes of the people of the State. The Grand Master says:—

> "In granting Dispensations in the numerous instances thus presented, I have constantly had in view the well-known principle in Masonic law, that a Lodge U. D. is possessed of very limited powers, and is not entitled to representation in the Grand Lodge until its work has been inspected and approved, and a Charter granted by the Grand Lodge. As your Executive, I have granted these Dispensations, giving authority in each case to seven or more worthy Master Masons, recommended by the nearest chartered Lodge, in the manner and form recommended by this Grand Lodge, to initiate, pass and raise Freemasons, but not to do other business, except by my special permission. It remains for the Grand Lodge to determine, guided by all the combined wisdom of all the Masters and Wardens of 185 chartered Lodges, which are, or should be, here represented, whether or not it is expedient to grant Charters to these new Lodges, and thus make them legally and regularly constituted Lodges, endowed with their rights and privileges."

In reference to the Canadian difficulties, our Brother holds the following language:—

> I refer now to the unfortunate dissatisfaction which has arisen on the part of some of the Lodges in Canada, towards the Grand Lodge of England, resulting in their disavowing further allegiance to it, and in the organization of the Grand Lodge of Canada, which as these Lodges contend, is regularly and legally constituted. On the contrary, the best Masonic authorities, and the decisions of Grand Lodges in this country, so far as they have taken action, have decided against its legality and refused to recognize its authority and the legality of the organization

of the Lodges claiming to be properly and legally chartered by it. It is an important question for this Grand Lodge to decide, if or not, its Subordinates shall recognize and admit Masons into their Lodges hailing from these Lodges, now in a state of rebellion, and disclaiming all further allegiance to their parent Grand Lodge.

The subject was referred to the Committee on jurisprudence, from whose report we give the following extract:—

In the opinion of your Committee, the Canadian Lodges, from their remote position as respects the Grand Lodge of England, and from other causes, should be empowered by the proper authority to have and to hold an independent organization, and we have not the shadow of a doubt that this family difficulty between the M. W. Grand Lodge of England and her Canadian children, will be speedily and amicably arranged, if not too much meddled with by outside sympathizers and advisers.

On the subject of intemperance, the following resolutions were adopted:—

Resolved, That the Cardinal Virtues of *Fortitude*, *Prudence* and *Justice*, are dependent upon the one Cardinal Virtue, *Temperance;* that an intemperate Brother is liable to lose that fortitude, which might never forsake a Mason in his hours of sobriety, nor can any such Brother be prudent.

Resolved, That all Subordinate Lodges under the jurisdiction of this Grand Lodge, are hereby requested to root out the evil of intemperance from among them, and to exercise a rigid, prompt and efficient discipline upon their members in that particular.

The R. W. Brother Hobbs offered the following resolution, which was referred to the Committee on jurisprudence, to report at the next communication. It is in conformity with what we conceive to be correct practice:—

Resolved, That one ballot, if clear, on the petition of a candidate for admission into the Masonic Order, entitles him to the three degrees of Entered Apprentice, Fellow Craft and Master Mason—that after his initiation the only question to arise upon his application for advancement will be upon his Masonic proficiency—recognizing, as this Grand Lodge does, that an Entered Apprentice or Fellow Craft can be disciplined for offences against Masonry, as well as a Master Mason—Masonic proficiency to be determined in the manner specified by the By-Laws of the Lodge.

On the third day of the session the officers for the current year were publicly installed, as follows:—

M. W. James H. Hibbard, G. M.; R. W. James V. Z. Blaney, M. D., D. G. M.; Harrison Dills, S. G. W.; F. M. Blair, J. G. W.; William McMurtry, G. T.; Harman G. Reynolds, G. S.; James H. Matheny, G. Orator; and Rev. Daniel P. Bunn, G. Chaplain; A. R. Robinson, G. Tyler; P. A. Whitaker, Rock Island, D. G. S.; J. S. Reardon, Shawneetown, S. G. D.; Daniel Frost, Lee Centre, J. G. D.; E. J. Higgins, Chicago, G. P.; A. J. Kuykendall, Vienna, G. M.; O. N. Stafford, Springfield, G. S.; P. V. Van Norstrum, Springfield, G. S.; G. D. Moody, Salem, G. S. B.; R. W. Levi Lusk, of Sylva, and R. W. J. J. Huntley, Chicago, *Grand Lecturers*.

The installation took place in the Baptist Church, and a very excellent oration was delivered on the occasion by R. W. Brother Hosmer A. Johnson, Esq.

We notice nothing further in the proceedings, except the doubt of a new Constitution, which was adopted and ordered to be submitted to the Lodges for confirmation; and a code of By-Laws, proposed by the intelligent Grand Secretary, which was also unanimously adopted, and referred as above. We have not been able to find time to examine either, with sufficient care to authorize the expression of any opinion in relation to them, but shall endeavor at least to examine them at an early day.

BLACKSTONE RIVER LODGE,

At Blackstone, Worcester Co., was consecrated by the Grand Lodge of this State, on Monday evening, Feb. 2, by the usual ceremonies. The officers of the Lodge for the current year were duly installed and the new hall dedicated on the same evening. The exercices were attended by an audience of ladies and gentlemen, and the occasion was one of more than ordinary interest to the fraternity of the neighborhood. After the ceremonies the Brethren and their ladies supped together at Gaskill's hotel. In the course of the evening, brief and appropriate speeches were made by the Most Worshipful Grand Master, John T. Heard, Esq., John H. Sheppard, C. W. Moore, and W. D. Coolidge, Esqs., and other gentlemen. The Grand Lodge was well represented by its chief officers. They were received with great courtesy and attention, and the presence of the highest officers of the order in this part of the Commonwealth, (never visited before by them as a body,) was a compliment duly appreciated by the new Lodge and the Brethren generally.—*B. H. Aurora.*

MASONIC INSTALLATION.

The officers of Pacific Lodge, No. 64, at Exeter, Me., were publicly installed on Wednesday, Feb. 4th, 1857, by P. G. M. Timothy Chase, of Belfast, assisted by his son, Hiram Chase, the present D. G. M. of Maine, acting as Grand Marshal.

Notwithstanding the inclemency of the weather, a large number of the Craft and spectators were in attendance, and seemed highly gratified at the able and interesting manner in which the services were performed.

A fine supper was served to more than one hundred couples, by John D. Prescott, of the Exeter House.

The following are the officers for the year:—

R. W. Lewis Barker, M.; Bro. N. E. Brown, S. W.; Charles M. Spooner, J. W.; Joshua Palmer, Sec.; H. G. Prescott, Treas.; John Whitney, S. D.; Chas. Butters, J. D.; Rev. C. B. Dunn, Chap.; John L. Cutler, Mar.; Thos. McCord, S. S.; H. B. Eastman, J. S.; Hazen Eastman, Tyler.

GRAND COUNCIL OF ILLINOIS.

THE annual convocation of this Grand Council, was held at the city of Jackson, on the 1st day of October last—Y. D. 2386. The session was opened with an appropriate and modest address by Comp. LEVI LUSK, G. P. We are happy to learn from the details given in the address and from the proceedings that this branch of Masonry has been put on a sound basis and that it is in a highly prosperous condition in the State. We give the following extract from the address, with the remark that the "second thought" of our intelligent Companion embodies the rule which should govern all such cases. The interests of bodies under Dispensation should doubtless be consulted,—as they ever will be by the dispensing power when lodged in judicious hands,—but they are not in a condition to either grant or withhold their approval of any power the exercise of which appertains to the parent institution or its presiding officer :—

In January, I received a petition from Charles Gilliam, R. Spaulding, A. D. Anderson, and a competent number of Companions, for a Dispensation to form and open a Council of Royal and Select Masters in Dubuque, Iowa, to be named Dubuque Council No. —, recommended by Excelsior Council, U. D. I doubted very much the propriety of receiving a recommendation from a Council U. D., and hesitated for a time to grant the prayer of the petition ; but finding a precedent in the doings of my predecessor, which had been approved by the Grand Council, I concluded not to put the petitioners to the inconvenience and delay of obtaining a recommendation from a Council under a Charter, and issued the Dispensation in accordance with the prayer of the petition, the fee having been paid to the Grand Recorder.

Upon more mature reflection, I feel satisfied that a Lodge, Chapter, or Council U. D., is not authorized to recommend petitioners for Dispensation. I trust that inasmuch as the Grand Council have approved proceedings under similar circumstances, that their indulgence will not subject Dubuque Council to any great inconvenience for the error, which, so far as I am concerned, is an error of the head and not of the heart.

There appears to be nine Councils under the jurisdiction, located as follows :—at Knoxville, Springfield, Alton, Chicago, Jacksonville, Rushville ; Muscatine, Iowa ; Iowa City ; and Dubuque, Iowa. The officers for the current year are as follows :—

Comp. Edward M. M. Clarke, G. P. ; Comp. James V. Z. Blaney, D. G. P. ; Comp. Nath'l English, Gr. Th. Ill. ; Comp. James L. Anderson, Gr. Prin. Cond. ; Comp. Sylvester Stevens, Gr. Capt. Guards ; Comp. Wm. McMurtry, Gr. Tr. ; Comp. H. G. Reynolds, Gr. Rec. ; Comp. Levi Lusk, Gr. Chaplain ; Comp. A. R. Robinson, Gr. Sentinel.

During the period when serious business occupies the attention of the Brethren, you must not leave your seat, or engage in conversation with your neighbor, not even in whispers ; neither should you move the chair or bench on which you are seated, or make any other noise to disturb the Master or his Officers in the orderly execution of their respective duties. Silence is the leading characteristic of a well-regulated Lodge. I have known many good Lodges spoiled for want of a due attention to these trifling particulars.—*Dr. Oliver.*

CORRESPONDENCE.

Detroit, Feb. 16th, 1857.

C. W. MOORE,—

Dear Sir and Companion,—Having been one of your subscribers, and having always considered your opinion as good Masonic authority, and knowing your willingness at all times to dispense such knowledge, prompt me to propound some few interrogatories, requesting your opinion thereon :—

Article 7, Sec. 5, of the *old* Constitution of our State Grand Chapter, reads as follows :—" Whenever it shall be deemed necessary to alter or amend this Constitution—such alterations or amendments shall be proposed at a meeting of the Grand Chapter, and shall lie over for consideration until the next annual session of the Grand Chapter, before they are acted upon—and if then adopted by a vote of two-thirds of the members present, they shall become a part of this Constitution."

At the regular communication, in 1855, the Grand Chapter appointed a committee of three to revise the Constitution of this G. Chapter and report at the next regular session of the same, to wit, in 1856.

At the annual session, in 1856, the committee reported a new Constitution, varying in many respects from the old—the report was received and *adopted*—notwithstanding many claimed that it must lie over until the next regular communication (to wit, that of 1857,) before it could legally be adopted.

Article 4, Sec. 2, of the new Constitution, reads as follows, to wit :—" No warrant shall be granted by the G. Chapter for the creation of any R. A. Chapter, unless upon the petition of at least nine regular R. A. Masons, praying for such warrant, which petition shall be recommended by the Chapter nearest to the place where the new Chapter is to be formed, or by *two other* Chapters in the State, &c."

Article 2, Sec. 7, of the Constitution of the G. G. Chapter, reads as follows :—" No Dispensation or Charter for the institution of a new Chapter of R. A. Masons, shall be granted, except upon the petition of nine regular R. A. Masons, which petition shall be accompanied with a certificate from the Chapter *nearest* to the place where the new Chapter is intended to be opened. At the session of the G. Chapter, in 1857, several R. A. Masons applied for a Charter to form a new Chapter in Detroit, and applied to Monroe Chapter, No. 1, (the nearest Chapter) for a recommendation, which was refused. They then went from 75 to 100 miles and obtained the recommendation of two other Chapters, and applied for and received of the G. Chapter a Charter."

Question.—What course would be proper for Monroe Chapter, No. 1, to pursue in regard to admitting, as visitors, the members of this new (and as they believe clandestine) Chapter ?

Yours Fraternally, G.

REMARKS.—As to the first point stated by our correspondent, our opinion is, that the revised Constitution—the revisions being in the form of proposed amendments—should have lain over, under the rule, until the next Annual Communication, and in the meantime been submitted to the Chapters. This course would have been most consistent with the general usage and more satisfactory to all parties. But having been adopted by the Grand Chapter, the Constitution, as it stands, must, doubtless, be respected as the organic law of that body, until repealed or modified. It is, however, always a matter of deep regret, and injurious in its consequences, when a governing body over-rides its own laws; and especially so when there is no superior power to which an appeal may be taken, on the particular matter in controversy.

The second case seems to be the first and natural fruit of an exceedingly injudicious regulation; and is, as might have been expected, bitter and unsavory—as the fruit of all bad legislation must necessarily be. It is simply an absurdity to put it in the power of any two Chapters to say whether a new Chapter is required at any given point, a hundred miles distant, when the Chapter in the immediate vicinity, and which may reasonably be supposed to be as well qualified to give an opinion, has already decided the question. It would be far better, and more just to all parties, to leave the whole matter to the judgment of the G. H. P.

But in the case presented, the Grand Chapter has adopted a rule which is directly opposed to the requirements of the Constitution of the G. G. Chapter. Now, does the Grand Chapter of Michigan acknowledge the supremacy of that body, and the obligation of its laws? If so, then the rule in question is an unconstitutional one. But who is competent to decide this question of constitutionality, with so much authority as to set the rule aside? Not we; nor the Chapter aggrieved; for if this were allowable in any case, it would be in all; and controversies of the kind would be endless. Besides, though resistance, in the manner intimated, should, in the present, or any similar case, be justifiable, it could lead to no desirable result. The new Chapter holds its Charter from the competent power; and for any informality in the manner of granting it, it can hardly be held responsible. Suppose a Lodge should make a Mason out of time, and not strictly in conformity with the regulations of the Grand Lodge, the Lodge would doubtless be at fault and might be held to answer to its superior; but the making would hold good. We think the aggrieved Companions must look to the G. G. H. P. for their remedy.

Elkton, Tenn., Feb. 2d, 1857.

Br. Moore,— * * * I take this opportunity of saying to you, that Masonry in Tennessee, was never in a more prosperous condition than at present.

Our Subordinate Lodges, acting under an edict, or recommendation of the G. L. of this State, are purging themselves of the evils of intemperance, a practice too much indulged in by Masons, and from which we have been long, and previously suffering. In the exercise of this prerogative, we never lose sight of the chief corner stone of our Institution (Charity)—but endeavor to stay the falling Brother by admonition, and friendly warning of his approaching danger. Such a course of discipline is, in many cases, sufficient to reclaim an erring Brother, and restore him to his Lodge, a quiet and better Mason—to his family a sober husband and affectionate father. There are others, however, whose moral sensibilities have been so blunted, and whose reason has been so completely dethroned by long habitual drunkenness, they still persist in the folly of their way, turning a deaf ear to the instructive tongue, and leaving us the last faint hope of reformation, that of suspension—this failing, we cast them out as decayed material, to which the tools of the workman cannot be applied,—consequently, unworthy of a place in the Temple. We are looking forward with satisfaction to a day near at hand, when there will not be found in the State of Tenn., one drunken Mason to disgrace the name of the Order. *God speed it.* Fraternally yours, B.

Obituary.

Brother DANIEL PARMENTER.

Died at Framingham, Jan. 23d, 1857, Bro. Daniel Parmenter, in the 61st year of his age. Bro. Parmenter was a member of the Boston Encampment of Knights Templars, also of Concord Royal Arch Chapter, at Framingham, and a Past Master of Middlesex Lodge, at Framingham.

His funeral was attended by the members of the Chapter and Lodge.

At a regular meeting of the Concord R. Arch Chapter, the following preamble and resolutions was unanimously adopted :—

Framingham, Feb. 5th, A. L. 5857.

Whereas, it has pleased the Supreme Architect of the Universe to remove from this earthly tabernacle by death, our esteemed Companion, Daniel Parmenter.

Resolved, That we strive to imitate that zeal and fidelity which ever distinguished his life and character.

Resolved, That we sincerely sympathize with the bereaved family in the loss of a beloved husband, a tender parent, and a kind and faithful friend.

Resolved, That we deeply mourn the loss of our Companion, he being the first member that has been taken from our Chapter by death, since its oganization in this place,

Resolved, That a copy of these resolutions be presented by our Secretary, to the family of the deceased, and a copy transmitted to the Editor of the Freemasons' Magazine for publication.

Edward T. Gray, *Sec'y.* J. Greenwood, *H. P.*

Middlesex Lodge, Framingham, January 27, 5856.

Whereas :—It hath pleased Divine Providence to remove by death, a most worthy and much beloved member of this Lodge, Brother Daniel Parmenter.

Resolved, That we bow submissively to this chastisement of our Heavenly Father; and receive the admonition He thus gives us.

Resolved, That, while we cherish the memory of our departed Brother, we will strive to imitate those virtues which he assiduously practised, and will cultivate those Masonic and Christian graces which richly adorned his character.

Resolved, That we tender to the bereaved family of Brother Parmenter, the assurance of our cordial sympathy.

J. H. Temhle,
Frs. Bowers, } *Committee.*
J. B. Wilde,

Brother ELISHA K. KANE.

With deep regret we record the death of our distinguished and beloved fellow-citizen, Dr. Kane—an event seriously apprehended for several months past, and rendered almost certain by the more recent reports which had come to the hands of his father, but now at length placed beyond a doubt by the despatch just forwarded from New Orleans.

He was born in 1822, and subsequently died at the untimely age of thirtyfour years—too young for one to die so gifted with genius, and so capable of serving the age with more important discoveries than he had yet unfolded in the walks of science.—*Philadelphia Sun.*

[Dr. Kane was a member of the Masonic Fraternity.]

MASONIC CHIT CHAT.

☞ A correspondent at Vicksburg, Mi., under date Jan. 20, writes—"The Grand Lodge is now in session here, and has elected officers for the ensuing year, as follows: W. R. Cannon, G. M.; W. A. Champlin, S. W.; W. R. Lackey, J. W.; B. S. Tappan, Treas.; R. W. T. Daniel, Sec.

The same correspondent furnishes us with resolutions adopted by Vicksburg Chapter, thanking the P. G. H. P. Comp. Tappan, for the able and impressive manner in which he installed the officers of that body, on 27th Dec,—also a similar resolution by Vicksburg Lodge, thanking the same Brother for a like service on the 5th Jan.,—also by Magnolia Encampment, tendering a similar acknowledgment to Sir Wm. H. Stevens, for installing the officers of that body, on the 27th Dec., and also to Sir W. W. Lord, for an excellent address delivered on the occasion, a copy of which has been politely sent us.

☞ The Grand Lodge of Scotland held a communication at Edinburg in August. A commission from the Grand Lodge of Prussia, appointing the distinguished Brother Prof. Aytoun, as its resident representative in the Grand Lodge of Scotland, was read and confirmed. We notice also that a subscription for the relief of the Brethren in France, sufferers from the recent inundation, has been circulated among the Lodges in Scotland, with good results.

☞ We see it stated in the paper—and we presume an authority—that the King of Hanover has recently been admitted a member of the Hanoverian Lodge, "White Horse." He was passed through the first three degrees by special Dispensation, and will shortly be inaugurated Grand Master of Masons for Hanover—an office long filled by his late father.

☞ The Grand Lodge of this Commonwealth holds a quarterly communication at the Temple, in this city, on Wednesday, the 11th instant. The Grand Chapter meets on the preceding evening.

Question.—We have some members who have not been inside of our Lodge in two years, and have failed to pay any dues. The Lodge notified them to attend at a regular communication, but they did not appear. What course should the Lodge pursue?

Answer.—Summons them to appear and show cause why they should not be discharged from membership.

Officers of King Cyrus Chapter, Newburyport.—I. P. Seavey, M. E. H. P.; Gyles P. Stone, K.; Jonathan Bickford, S.; Mark Symons, Treas.; S. S. Hodge, Sec.; Robt. Robinson, C. H.; H. B. Fernold, P. S.; M. H. Fowler, R. A. C.; Warren Currier, J. W. Pike, James M. Wood, M. of Veils; S. Hains, Tyler.

Grand Chapter of New York.—The following are the officers of the Grand Chapter of New York for the current year—elected at its recent annual communication, at Albany:—M. E. Peter P. Murphy, M. D., G. H. P.; James M. Austin, M. D., D. G. H. P.; Sylvester Gilbert, G. K.; Augustus Willard, M. D., G. S.; and Rev. Salem Town, L. L. D., G. Chaplain; John O. Cole, G. Sec'y; William Seymour, G. Treas; Geo. N. Williams, G Capt. of H.; Jesse P. Mitchell, G. R. A. Capt.; John Pierce, G. Sentinel.

A Lodge is not to be understood simply as a place where Masons assemble for the despatch of business, but of the aggregate body of its members. The latter is, strictly speaking, the Lodge; the former is only the Lodge-room.

Be very cautious whom you recommend as a candidate for initiation: one false step on this point may be fatal. If you introduce a disputatious person, confusion will be produced, which may end in the dissolution of the Lodge. If you have a good Lodge, keep it select. Great numbers are not always beneficial.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XVI.] BOSTON, APRIL 1, 1857. [No. 6.

JOSEPH WARREN, Esq.

FIRST GRAND MASTER OF THE "MASSACHUSETTS GRAND LODGE."

GEN. WARREN was appointed Provincial Grand Master on the 30th of May, 1769, though his commission was not probably received in the Provinces until some months after its date. The first notice we find of it, was "at the assembly and feast held at Boston, in New England, at Mason's Hall, (in the Green Dragon Tavern,) on Wednesday, Dec. 27th, 5769;" at which were present, the M. W. Joseph Warren, Esq. Grand Master elect; the Master, Wardens and Brethren of St. Andrew's Lodge; the Master and Wardens of Lodge No. 58, of the Registry of England; and the Master and Wardens of Lodge 322, of the Registry of Ireland,"—being the three petitioning Lodges. The last two were army Lodges. At this meeting, the commission having been read, the Brethren proceeded, in ample form, to install the M. W. JOSEPH WARREN, Grand Master of Ancient Free and Accepted Masons, in Boston, &c. After which the following Brethren were nominated by the M. W. Grand Master, and unanimously elected Grand Officers, for the year ensuing, viz:—

"Jeremiah French, Esq, Capt. in the 29th Regt.,	S. G. W.
Ponsonby Molesworth, do. do.	J. G. W.
William Palfrey, (by proxy,)	G. Sec.
Thomas Crafts,	G. Treas.
Joseph Webb,	G. Mar.
Paul Revere,	S. G. D.
Samuel Danforth,	J. G. D.
Thos. Urann,	S. G. S.
Caleb Hopkins,	J. G. S.
Edward Proctor,	G. Sw. B."

And thus was formed the *second* Grand Lodge on the American Continent. Like the first, it was a Provincial Grand Lodge, and, to a limited extent, amenable for its acts, to the body from which it derived its authority. Both these Grand Lodges were invested with power to establish Lodges, and to make laws for their government, and to do and perform all such matters and things as were necessary for the advancement and welfare of the Order in the Colonies.

The second meeting of the new Grand Lodge was held on the 12th January 1770; but no business appears to have been transacted, except resolving that the regular quarterly communications of the Grand Lodge should be held on the first Fridays in March, June, September and December. The third meeting (which may be called the first quarterly meeting,) was accordingly held on the 2d of March 1770, when a committee was appointed "to prepare a body of laws for the regulation of the Grand Lodge." But the most important subject which came before the meeting, was "a petition from Brothers Phillip Marett,* Andrew Fan Phillips, John Fletcher, Andrew Gidding, George Brown, David Parker Barrett Harkin and Epes Sargent, Jr., Ancient Free and Accepted Masons, resident in Gloucester, New England, dated Feb. 23d, 1770, praying for a dispensation, to be erected into a regular Lodge"—which being read, it was "voted, that a dispensation be granted said Brethren, they obliging themselves to pay such fees for the same as shall hereafter be stipulated by the Grand Lodge,—the said Lodge to be called by the name of the *Tyrian Lodge*." This Lodge, like the first established by the St. John's Grand Lodge, is still in existence, and in the enjoyment of a vigorous prosperity. And it may not be out of place here to remark, that up to this period—when it was thenceforth to share its privileges and labors with another—St. John's Grand Lodge had issued warrants for the establishment of *thirtyseven* Lodges, viz: in Massachusetts 6; Maine 2; New Hampshire 1; Rhode Island 3; Connecticut 7; New York 3; New Jersey 2; Pennsylvania 1; Maryland 1; Virginia 1; North Carolina 1; South Carolina 1; Canada 1; Nova Scotia 3; New Foundland 1; West Indies 3. These statistics indicate, with sufficient exactness, the progress of the Institution in the Colonies, during the preceding thirtyseven years, and its condition at the date of the establishment of the second Grand Lodge in Massachusetts. Lodges had, in a few instances, been established in some of the other Colonies, under authority emanating from other sources; but the number was comparatively small.

The second warrant issued by the Massachusetts Grand Lodge, was granted on the 13th May 1770, on the petition of Brothers Joseph Tyler, Wm. Palfrey, James Jackson, John Hill, John Jeffries, Nath. Cudworth, Isaac Rand and Joshua Loring, for the establishment of the *Massachusetts Lodge*, in Boston. A division arose among the members of Grand Lodge on the presentation of this petition, as to the necessity for another Lodge in the town; but the warrant was finally granted, by a vote of *eight* to *four*—the Grand Master and Grand Secretary, (the latter one of the petitioners,) not voting. The Lodge is still in active existence, and the establishment of it seems not to have been productive of the inconveniences anticipated. Nor do all the Brethren appear to have regarded the field as yet fully occupied; for at the following June communication, a petition was presented for another Lodge in Boston. It was however promptly rejected by the Grand Lodge; as were several other similar petitions for Lodges in other parts of the Colony; an increase of the present number of Lodges being thought to be "totally unnecessary."

At the annual communication of the Grand Lodge in Dec. 1771, the Grand Master announced the appointment of the R. W. Joseph Webb, as his Deputy, and submitted to the body the question—"Whether the Grand Master has a right to nominate his Wardens?" The question was decided in the affirmative. What gave rise to the inquiry does not appear; but it was probably thought by some of the Brethren, that as the power was not expressly delegated in the commission of the Grand Master, he was exceeding his authority in exercising it. The matter was, however, disposed of in accordance with the ancient usage of the Institution, and the practice of the parent Grand Lodge; which body had, ten years previously, recognized the right of the Grand Master to nominate his successor; who, on such nomination, (made one year before the election,) "received the appellation of Grand Master elect." The Constitution of the Grand Lodge of Scotland, printed in 1804, provides that a "Provincial Grand Master shall be at liberty to choose two Brethren to be his *Wardens*, and a Secretary; all of whom must be Master Masons." And this was probably the regulation under which Gen. Warren was appointed, and held his commission.

At the quarterly communication of the Grand Lodge, on the 6th March, 1772, a petition was received "from Thomas Parsons, Wm. Greenough, Thos. Jones, Jonathan Boardman, Isaac Walker, Moses Brown, Simon Greenleaf, and Nathl. Nowell, Free and Accepted Masons, resident in Newburyport, praying they might be erected into a new Lodge by the name of *St. Peter's Lodge*." These petitioners were all of high respectability, and the prayer of the petition was promptly granted. We regret to add that this Lodge is not now in existence; and this regret is increased by the consideration that has led us to notice its organization, as well as that of the *Tyrian* and *Massachusetts Lodges*, more in detail than we should have otherwise deemed necessary, or appropriate, in this sketch; namely, that to these *three* Lodges were granted the *only* Charters issued by, or that bear the signature of, our illustrious Brother and Grand Master JOSEPH WARREN. For this reason we could have wished that they might have been permitted to continue a *living trio*, to transmit through many coming generations, the gratifying evidence they afford of the relation that our lamented Brother held to the Masonic Institution, and the lively interest he manifested in its early establishment on this continent.*

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* Spelt in another place Marriot.

It does not appear that our Brother was called upon, in his capacity of Grand Master, to perform any act of particular importance, or out of the common course of duty, during the remainder of his official term; except that on the 27th December 1773, he caused to be read in Grand Lodge, a new commission which he had some time before received from the Earl of Dumfries, Grand Master of Masons in Scotland, dated March 3, 1772, appointing him "Grand Master of Masons for the Continent of America;" and as such, he was forthwith duly installed and saluted, according to ancient usage. We notice, however, one or two entries in the records of this period, which are so significant of the interest many of the more active and distinguished officers of the Grand Lodge took in the "stiring events" of the day, that we need offer no apology for introducing them in this connection. The first reads as follows (under date June 4, 1773):—"The Grand Lodge being opened, and the Grand Master observing but few Grand Officers present, was acquainted of their necessary engagement in *another society*." Among the absentees was Col. Paul Revere, the friend of Warren, Hancock, and Adams, and one of the most active patriots of the Revolution, and a member of "another society" known as "the committee of public safety." He was Junior Grand Warden. Col. Joseph Webb, the Deputy G. Master, was also absent. He was an officer in the revolutionary army, having taken an active part in all the movements preceding the war. Again.—In September of the same year, the record says—"The Grand Lodge did not proceed to business, on account of the fewness of members." Colonel Revere, and several of the same parties as before, were again absent,—probably at that "other society," whose meetings were doubtless very frequent, and the business before them very urgent! June 3, 1774, we find the following entry:—"Motioned, seconded and voted, this Grand Lodge be adjourned to Tuesday evening next, 7 o'clock; by reason of the few Grand Officers present; engaged in *consequential* Public Business."—Doubtless another meeting of that "other society!" But Grand Master Warren was himself absent this time,—perhaps in pursuit of his truant Deputy, Webb, and his Senior G. Deacon, Revere! If so, we dare say he found them,—and most probably in some retired room in the "Green Dragon Tavern," where his Grand Lodge usually held its sessions, and which place had the reputation of being a favorite resort for certain "rebellious spirit.s" The same parties were again absent at the Sept. meeting, and the faithful Secretary makes the following record—"The Members of this Grand Lodge being *necessarily prevented* from giving their attendance this evening, no regular Lodge could be held. Therefore adjourned to Wednesday evening, the 7th inst." Brother Thomas Urann, Past Master, presided for the purpose of adjournment. It must indeed have been pressing business that called *all* the officers from their places in Grand Lodge! But, then, the times were pressing, and the "public business," we are told by our Brother the Secretary, was "consequential!"

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*The original Charter of St. Peter's Lodge was lost at the time of the revolution, for which a new one was issued during the Grand Mastership of M. W. Paul Revere, in 1794.

The last meeting of the Grand Lodge, at which our Brother presided as Grand Master, was held at Masons' Hall, in the Green Dragon Tavern, on Friday, March 3d, 1775. The business being over, the Grand Lodge "was closed to the first Friday in June." *But that June meeting was never held.* At the bottom of the page on which the proceedings of the March communication are recorded, we find the following entry:—

> *Memo.*—19th April, 1775. Hostilities commenced between the Troops of Great Britain and America, in Lexington Battle. In consequence of which the Town was Blockaded, and no Lodge held until December, 1776."

The Brethren of the Grand Lodge, when they closed their meeting on the 3d March, did not anticipate that they had met their beloved Grand Master, in his official capacity, for the last time,—that he had laid aside his Jewel, never again to be resumed on earth. But such was the will of God. He had presided over them for more than five years, guiding them by his wisdom and sustaining them by his example. He had rarely been absent from his post of duty. Even amid the exciting scenes in which he took so active a part, and in which his whole soul was absorbed, he did not forget his Brethren, or neglect his duty as their Grand Master. Of the *forty* communications of his Grand Lodge, he was present and presided at *thirtyseven!* A rare instance of fidelity to duty, evincive alike of his love for the Institution and of his devotion to its interests. Nor were his Masonic labors confined to his Grand Lodge. He was an efficient member of St. Andrew's Lodge, and took an active part in all its proceedings. It was his Alma Mater; and as such, he was ever zealous to defend its honor and promote its welfare. In it he was initiated on the 10th of September 1761—took the second degree on the 2d November following, and the third, on the 28th November 1765. Having served it in a variety of relations, he was elected its Worshipful Master in 1769; but in consequence of his appointment, in that year, to the Prov. Grand Mastership, he seems not to have entered upon the active duties of the office. He was made a Royal Arch Mason in the "Royal Arch Lodge," attached to St. Andrew's Lodge, on the 14th of May, 1770.

Our Brother was born in Roxbury, Mass., on the 11th June, 1741, and graduated at Harvard College in 1759, and taught school one year in his native town. He studied medicine under Dr. James Lloyd, and in a few years became one of the most eminent physicians in Boston. "But," says a recent writer, "his mind would not allow him to follow quietly his professional duties. He was an ardent lover of his country, and felt that the oppressions under which she groaned, must be met with open and determined resistance. He was bold and decided—and when he had once carved out a path for himself, he unhesitatingly followed it. He proclaimed against every species of taxation, external or internal, direct or indirect, and expressed his belief that America could not only talk but fight—and with success—whatever the force sent against her. From 1768, he was a principal member of a *secret caucus* in Boston, which exerted very great influence upon the political affairs of the country. It was through his means that Hancock and Adams[*] were seasonably advertised of their danger, while at Lexington, on the evening of the 18th of April.[†] Four days previous to the battle of Bunker's heights, he received his commission of Major-General.[‡] He was within the entrenchment on the memorable 17th June, and was killed just at the commencement of the retreat. His death shed a gloom throughout the community; for he was exceedingly beloved by all classes, for the mildness and affability of his deportment, and the virtues of his private life. As a statesman, he was able and judicious—as an orator, eloquent—as a man, of uncompromising integrity and undaunted bravery—and the first officer of rank who fell in the contest with Great Britain. The glory of Bunker-Hill is interwoven with the reputation of Major General Warren."

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[*] Hancock was a member of the Masonic Fraternity; and it is believed Adams was also, though he seems not to have been active in its offices.

[†] Dr. Warren was active in the fight at Lexington, which took place on the following day, and also in a subsequent combat which terminated in the destruction of a British ship of war on Chelsea Beach.

[‡] He received this Commission from the Massachusetts "Provincial Congress," of which he was the President.

To the Masonic Fraternity his death was a serious misfortune. Being deprived of its lawful head, doubts arose respecting the nature of the powers of the Grand Lodge, and of its legal ability to continue to discharge the functions of its creation. But the first great care of the Brethren was the recovery of the remains of their beloved Grand Master.

Waving all other considerations, as of minor importance, they availed themselves of the earliest moment, after the evacuation of the town by the British troops (March 17, 1776,) to go in search of the body, which, in the hurry and bustle of the fight, had been indiscriminately buried on the field of battle. They repaired to the hill (April 8, 1776,) and by direction of a person who was on the ground at the time of its burial, a spot was discovered where the earth had been recently turned up. On removing the turf and opening the grave, (which was near the brow, on the northern declivity of the hill, and by a small cluster of springs,) the remains were discovered.[*] They were in a mangled condition but were easily identified from the circumstance that, the left upper cuspidatus, or eye-tooth, had been secured in its place by a golden wire. Having raised it, the body was conveyed, with proper respect and solemnity, to the State House (at the head of State street,) in Boston. From thence it was taken by a large concourse of Masonic Brethren, with the Grand Officers attending in procession, to King's Chapel, where an impressive and eloquent eulogium was pronounced by the R. W. Br. Hon. **Perez Morton**, afterwards Solicitor General of the State, and the personal friend and associate of the deceased. The remains were then deposited in the tomb of George Richards Minot, Esq., a friend of the family.[†]

WHO COMPOSE A GRAND LODGE?

Mansfield, O., January 5, 1857.

Bro. C. W. Moore.—At the last meeting of our Grand Lodge, there was a proposition made so to alter our Constitution, as to make the Grand Lodge consist of Masters of Lodges only, instead of Masters and Wardens. This question is submitted to the subordinate Lodges for their approval or rejection. It is contended by some, that this is an *innovation*. Now we, or at least I, would like your opinion upon this subject. Is there anything in the Constitutions of Masonry, *Ancient* or *Modern*, that will prevent a Grand Lodge, when too large and unwieldly, to reduce its members in this manner? Or, is it a conventional right, inherent in all Grand Lodges, to increase or diminish the number of its members, as occasion may require ; provided it has the consent of the subordinate Lodges ? Our Grand Lodge, if fully represented, would amount to near nine hundred—generally six or seven hundred, in attendance.

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[*] The spot is now (1857) marked by an appropriate granite slab, bearing a suitable inscription.

[†] They were recently removed and entombed under St. Paul's Church. Thus the remains were three times buried, viz,—first on Bunker Hill; secondly, in the Granary Burial-ground; and, thirdly, under St. Paul's Church, with a *monumental* inscription to mark the place of heir final deposit.

Grand Lodges, in modern times at least, are created, not by the Masters alone, but by the Masters and Wardens of a definite number of regularly chartered and constituted subordinate Lodges. These Masters and Wardens meet in convention, choose a Grand Master and two Wardens, and such other officers as may be determined on, to preside over and manage the general affairs, and to direct the general operations, of the Fraternity within a given jurisdiction. For this purpose, the parties named, are, by the inherent customs and usages of the Craft, invested with the powers and prerogatives of Grand Lodges. We are not acquainted with any other method of forming such bodies. Nor do we understand how a Grand Lodge can maintain its vitality under the loss of two-thirds of its organism, and without which it could never have been brought into existence. Such a thing may be ; and perhaps some future discoverer may be able to show us that the organic principles of vitality are not essential to continued existence, either in Grand Lodges or any thing else ; but as our philosophy does not teach us how this is to be done, our judgment tells us that it is safer to follow the wisdom, and to abide by the experience, of the past.

It would doubtless be competent for any one, or all the Lodges in any jurisdiction, to decide, each for itself, that it will in future bear the expense of but one delegate to represent it at the annual communications of the Grand Lodge ; but it is very questionable whether the Lodges, or the Grand Lodge itself, would be justified, in view of the laws and usages of the Institution, as everywhere recognized, in denying to the Wardens of any lawfully constituted Lodge, the right to appear in the Grand Lodge to whose authority they are immediately amenable. The G. Lodge doubtless possesses the *power* to pass such a regulation, and it would probably be submitted to, *ex necessitate*, by the Lodges ; but it is very doubtful whether such a measure, as the act of a majority, however large, would be the best adapted to promote the peace and harmony of the jurisdiction. But the strong objection to it, in our mind, is, that it divests the Grand Lodge of one of the original and essential elements of its organization ; and, to this extent, changes the form of Masonic government. Our Brethren in Ohio can find an easier and much less objectionable remedy for the evil of which they complain, in another way. Let them vote in Grand Lodge to abolish the milage and per diem of the representatives, and leave these to be paid by the Lodges out of their own treasuries,—reserving to each Lodge the same numerical vote it now has. We apprehend the number of delegates would be materially diminished by the measure ; and though the Grand Lodge would probably lose in numbers, and perhaps in speeches, it by no means follows that it would lose in either wisdom or efficiency.

GRAND CHAPTER OF MICHIGAN.

It would seem from the statement as given in our last, by a correspondent at Detroit, that the Grand Chapter of Michigan has virtually dissolved its connection with the Gen. G. Chapter of the United States. It has not done this by any open declaration of secession, but by a denial of the authority of the Constitution of the supreme body, as affecting or controlling its own legislative acts. Now, the Constitution of the Gen. Grand Chapter may be radically wrong in this and many other respects,—but where lies the power, outside of the body which made it, to absolve the State Grand Chapters, the subordinate Chapters, or the individual members thereof, from their obligations to support and maintain it—to stand to and abide by it—just as it is,—until modified or repealed, by the only power competent to repeal or modify it ? This is a serious question,—and one not to be lightly disposed of. In view of it, and of the moral consequences which are necessarily involved in any answer that can be given to it, the continuance, or otherwise, of the connection of any State Grand Chapter in the country, with the General Grand Chapter, is as the whistling of the winds. We suppose it to be a matter of very little importance to anybody, but itself, whether the Grand Chapter of Michigan continues a member of the general association or not ; but it is a matter of vast importance, in a moral and Masonic point of view, that its present connection should not be dissolved by trampling under foot the highest obligations of Masonry. The influence of such an act on individual character, and in its influence on the whole Institution, is of too serious a nature to be disregarded. But it was not our intention to discuss this point here, and we leave it.

In the brief comment appended to the letter of our correspondent, we concluded by saying, that the Companions aggrieved by the action of their Grand Chapter, " must look to the G. G. H. P. for their remedy"—not doubting that that officer was clothed with sufficient power to vindicate, in the interim, the integrity of the laws of the body over which he presides. But on referring to its Constitution, we find that the necessary power is not, in terms, delegated to him, and that if it exists at all—and we think it does—it exists only as a constructive power. The words of that instrument, as applicable to the case presented, are as follows:—"The Gen. Grand *Chapter* shall have and maintain jurisdiction over all State Grand Chapters," &c., and "shall have authority to suspend the *proceedings* of such State Grand Chapters" "as may knowingly violate any of the provisions of this Constitution." Now, unless the authority of the "Grand *Chapter*" is, in the interim, vested in its first officer, this provision of the Constitution is a nullity—a law without any vitality; for, it is idle to talk of suspending "proceedings" after the end for which they were instituted has been accomplished. There are *then* no "proceedings" to suspend. They have done their work and ceased to be within the reach of the suspending power. But, as we have before observed, the authority to suspend is not, in terms, delegated to the first officer; and as constructive powers are very like edged-tools, we are not quite sure that, unless the emergency be a very pressing one, a prudent officer would feel called upon to meddle with them. Whether the present is one where the exercise of this power is demanded, or would be justifiable, is not for us to decide. That the G. G. H. P. will fearlessly assume any responsibilities and perform any duties which, in his judgment, are required of him, his past history affords an ample guaranty. In his hands, and to his judgment, the Companions of Monroe Chapter may confidently leave their case, in the assurance that it will be wisely and prudently disposed of. In the meantime, they will pardon the suggestion, that "it is better to suffer than to do wrong."

THE WAR-BANNER OF THE TEMPLARS.

Hartford, March 4th, 1857.

DEAR SIR AND BRO.,—I have received from our M. E. Grand Master, a letter, in which he favors me with his opinion respecting the form of the immortal Banner of our Order, the *Beauseant*, with an intimation that if in my judgment the information will be serviceable to our Order, to publish it in your valuable Magazine. In compliance with this suggestion, I herewith enclose you the extract, and respectfully request that it may be inserted in the next number of your periodical.

I am, very truly and fraternally yours,

C. W. Moore, Boston. HENRY C. DEMING.

The extract referred to in the above note, is as follows:—

"The '*Beauseant*,' was *one half white* and *the other half black.* My authority for this is De Vitry, Bishop of Acre, who, as Addison says, 'was the frequent companion of the Knights Templars on their military expeditions;' and he gives the description of this Banner, from the original of De Vitry, thus—'*vexillum bipartium ex Albo et Nigro, quod nominant Beauseant*'—a literal translation of which is, 'a flag divided into two parts, one of white and one of black.' And so on the Coat of Arms of the Grand Conclave of Knights Templar of England and Wales, the

Beauseant is represented, one *undivided half* of it *white* and the other *black*. The black being, as usual, uppermost. I mean, usual in all drawings I have seen. Not long ago I was favored with a drawing of this famous flag, taken by the V. Eminent Capt. McLeod Moore, from the Temple Church, London. This is one half black and one half white—with the following certificate over his, Sir Moore's name—'Exact copy of the Templar Beauseant Banner, taken from the Temple Church, London. In the South corner, on the West end of the Church, is an effigy of Henry I. A. D. 1128, holding this Banner,—the first one of the Crusades,—half black and half white,—signifying fairness towards the Christian and terror to the infidel."'

The entire passage quoted by Addison, from Cardinal de Vitry, and above referred to, is as follows:—

"When summoned to arms they never demand the number of the enemy, but where are they? Lions they are in war, gentle lambs in the convent; fierce soldiers in the field, hermits and monks in religion; to the enemies of Chris ferocious and inexorable, but to Christians kind and gracious. They carry before them to battle, a Banner, *half* black and *half* white, which they call *Beauseant*, that is to say, in the Gallic tongue, *Bien-seant*,* because they are fair and favorable to the friends of Christ, but black and terrible to his enemies."

The Banner is seen in the Temple Church at London, as described by our namesake in his note to the M. E. Grand Master HUBBARD, namely, in the right hand of the effigy of Henry 1st; but, he might have added, it is also to be seen on the circular panels of the vaulting of the side aisles of the Church, and on either side of it letters BEAUSEANT. The Banner is here divided horizontally—half white and half black—the *upper* half being black; while in the Grand Conclave of Scotland, it is divided vertically,—the half at the left, being black, the other white. We have, however, seen this order reversed, and therefore infer that the arrangement was not deemed material by the Knights themselves.

The following extracts from Stow's Annals of England, published in 1605, may be of interest to the reader:—

Institution of the Order.—About the year of our Lord 1118, in the 19th year of the reign of Henry the First of England, and in the Pontificate of Gelasius the Second, "certain noblemen of the horsemen, being religiously bent, bound themselves in the hands of the Patriarch of Jerusalem, to serve Christ, after the manner of Canons, in chastity and obedience, and to renounce their own proper will forever. Of which Order, the first was the honorable man Hugh Paganus and Gawfride de Andemare: and where at the first, they had no certain habitation, Baldwine, King of Jerusalem, granted them a dwelling-place in his palace by the Temple; and the Canons of the same Temple gave them the street thereby, to build their houses of office in; and the Patriarch, the King, the nobles, and Prelates, gave them certain revenues out of their lordships. Their first profession was for the safe guard of the pilgrims, to keep the ways, against the laying in wait of thieves, &c.

"About ten years after, they had a rule appointed them, and a white habit, by Pope Honorius: at that time, where they had been nine in number, they began to increase into great unmbers.

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* Another etymology supposes the original word to be *Vaucent*, worth a hundred,—one Templar being worth a hundred Saracens.

"Afterwards, in the time of Pope Eugenius,[*] they had crosses of red cloth sewed on their uppermost garments, to be known from others thereby: and, in short, they had their first mansion hard by the Temple of our Lord in Jerusalem, and were called Knights of the Temple."

Erection and Dedication of the first Knight Templars' Church in England.—In A. D. 1185, being in the thirtyfirst year of the reign of Henry the 2d of England, "Heraclius, Patriarch of Jerusalem, came to King Henry, desiring of him aid against the Turks, but the King, because of the cruelty of his sons, was counselled not to leave his dominions in hazard and go so far off: wherefore he promised the Patriarch fifty thousand marks of silver.

"This Patriarch dedicated the Church of the new Temple, then first builded in the west part of London, by the Knights Templar in England: he also dedicated the Priory of St. John of Jerusalem by Smithfield."—*Gervasius Dorobernensis.*

The Templars feast the Nobles of England.—About the middle of the reign of King Henry the third, "The Templars in London, at this time, in great glory, entertained the Nobility, foreign Ambassadors, and the Prince[†] himself, very often; insomuch, that Mathew Paris crieth out on them for their pride, who being at the first so poor, as that they had but one horse to serve two of them, (in token whereof they gave in their seal two men upon horseback,) yet suddenly they waxed so insolent, that they disdained other Orders, and sorted themselves with noble men"

THE ISLAND AND KNIGHTS OF MALTA.[‡]

THE island of Malta, like that of Rhodes, is full of historic interest. Both had a conspicuous place in profane history; both were almost consecrated by the touch of the feet of the great apostle; both were renowned as seats of the chivalry of the middle ages; and both have experienced about the same terrible disasters by earthquakes and by arms. An occurrence like that which destroyed Rhodes, Oct. 12th, but not so fatal, suggests the thought of giving your readers some few notes on its history and present condition. Whoever has seen this gem of the Mediterranean, will be slow to forget it. It being usually the port at which American vessels bound for the Levant enter after crossing the wide and barren Atlantic, the heart beats quick when the wearied voyager feels his feet standing on *terra firma* instead of the deck of a rolling vessel.

The island of Malta is situated about 36 degrees north latitude and 12 degrees east longitude. It enjoys, therefore, perpetual summer, which, after all, is not so much of a blessing as most hyperboreans are ready to imagine. Its form is that of an ellipse, whose great axis runs from north to south-east, the length of the island being twenty miles, its mean width about eight only, and its circumference sixty. It contains 200 square miles, of which less than one half is under cultivation, which for a long time was attributed to the want of soil over the rock which makes the island. This, however, is now known to be an error, since the soil, though dry and of little depth, is not incapable of sustaining large forest trees, or of being appropriated successfully to any kind of culture. Intelligence and industry, in both of which the native population are signally deficient, would in a short time change the entire agricultural aspect of the island. In its present state of cultivation, the grain produced is hardly sufficient for the consumption of the inhabitants three months out of twelve. Cotton, however, though of an inferior quality, and cummin, are largely produced, while the fruits are very abundant and of an exquisite flavor, especially oranges, which are exported in vast quantities.

The climate of Malta is one of the best in Southern Europe, the air being pure and the sky magnificent, while the winds blowing from the North and North West, communicate to the atmosphere a freshness united with the sweetness of balm, which makes the morning and evening delicious. The heat of midsummer, however, is uncomfortable, and sometimes even oppressive. But the winter is temperate, the rain sometimes falling in torrents, and hail occasionally, but snow never. When the *sirocco*, the baleful hot wind of the East, is added to the summer heat, the air becomes oppressive and almost stifling. The climate, however, with these drawbacks, is still salubrious, and few valetudinarians who resort to the island in search of health, return without improvement. The island rises about 450 feet above the level of the sea, and though without mountains or hills, its surface is broken by calcareous ridges which are often very high, while valleys and gorges run between them. Good roads also run in all directions, indicating the presence of the Anglo-Saxon race, who alone seem to understand their value, and possess the faculty of building them, since the days of the Romans.

Besides its principal towns, Valetta, Burnola, Sangle, and Victorina, Malta contains three other less considerable towns and more than twenty villages. The population is said to exceed 100,000 souls, composed of races, and the products of the fusion of all races. In languages it is Babel *redivivus*, every man speaking not only in the tongue in which he was born, but in at least half a dozen others. The natives, however, have a language or dialect of their own, in which the old Phenician or Carthagenian, and the Arabic, are the most prominent elements, with others caught up from Europe and Africa. Generally the native Maltese are an execrable race of men; plausible, apt, and inventive; but false, knavish, and conscienceless. The most of them are Catholics in religion, and superstitious in the extreme. The narrowness of the island refusing to support all who are born upon it, great numbers emigrate, some of whom are found in all the cities of Egypt and the Levant. Still greater numbers cross the narrow sea, and establish themselves, or rather vagabondize, over Northern Africa. I have been told that nearly 70,000 are found in Tunis only, where, being British subjects, they enjoy British protection. The Italian is spoken to a great extent in Malta, in which two or three semi-weekly newspapers are printed, while three are published in English—a fact which is surprising, considering the smallness of the population; but I apprehend the fact is accounted for by the central position of Malta, which easily supplies the emigrants and others with newspapers, in Greece, Northern Africa, Egypt, and the Levant generally.

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[*] Eugenius the 3d, the 172 Pope, a Pisan, ascended the Papal Chair A. D. 1145, died, A. D. 1153, having filled it eight years and four months.

[†] Afterwards Edward the First.

[‡] By a foreign correspondent of the Boston Traveller.

According to Homer, a historian as well as poet, the island of Malta, then called *Melite*, was originally inhabited by Phenicians, who extended their colonization as well as their commerce to this island in their progress westward, and retained possession of it for 783 years, when they were expelled from it by the Greeks, 736 years before Christ. The Greeks retained possession for 208 years, when the Carthagenians had it in their power for 312 years, who in turn were expelled by the Romans in the second Punic war, B. C. 216. After a possession of 670 years, the Romans were compelled to cede it to the Vandals, A. D. 454, who held it only 10 years, when the Goths seized it, A. D. 464, who retained it for 69 years, and then were expelled by Belisarius. The Greek emperors were masters of it for 123 years, or till A. D. 656, when the Saracens conquered it and retained possession of it for 220 years, or till A. D. 876. The Normans seized it A. D. 1000, who 104 years after were dispossessed by the Germans, in 1194, who kept it only 72 years, and were succeeded by the Angevins in 1226, and the Spaniards in 1284, who occupied it for 246 years, when Charles V. ceded it to the order of Knights of St. John of Jerusalem, who kept it for 268 years, or to 1798, when it was taken by Bonaparte on his way to Egypt. The English conquered it in 1800, and have retained undisturbed possession ever since.

Such has been its varied history. Situated on the great highway of nations, it has been seized by one after another, not for its soil or for its treasures, but as a position commanding the sea. The Phenicians, the Greeks, and the Carthagenians, desired it to promote their commerce; the Romans, the Vandals, the Goths, and the English, as an impregnable military station; and the Knights of St. John in reference to the conquest of the Holy Land. No spot on the earth has witnessed such changes: the history of no one has been so entirely written in blood.

Valetta, the capital of the island, is a beautiful city, whose port is one of the best in all the Mediterranean. It received its name from La Valetta, the Grand Master of the Knights of St. John, one of the most illustrious of the Order, who built it in the year 1556. The fortifications which surround it were begun by him after the siege of the island by Mustapha Pasha, in the reign of Soliman the Magnificent. After this the Order left its place of residence at Vittoria, and established its quarters at Valetta. During the 900 years the Knights held possession of the city, they expended vast sums in fortifying and adorning it. They built a cathedral, a palace for the Grand Master, spacious hospitals, a library, and a great number of churches. Each Grand Master, emulous of his predecessors, and aiming at glory, endeavored to excel all former Grand Masters by the construction of new fortifications or the enlargement of those already built. By successive defensive additions, the city has become one of the most strongly fortified in the world, and like Gibraltar, bids defiance to any force which may assail it.

Among the works left by the Knights is the Church of St. John, the patron of the Order, which was erected by the Grand Master in 1580, whose exterior is by no means remarkable, but whose interior has many objects of interest, as a marble mosaic floor representing the Knights in grand costume; a picture of the beheading of St. John; beautiful tapestry between the columns representing the scenes in the life of our Saviour, and the grand altar incrusted with the lapis lazuli. On both sides are chapels assigned to peoples of different languages, while the monuments erected to the memories of the Grand Masters, in bronze and marble, are placed within them, and the tombs of other Knights in chambers beneath them.

The superb palace of the Grand Masters is now the residence of the English Governor. The galleries are decorated with portraits of the knights, and pictures representing the great naval battles the knights had fought. The armory is well supplied with the implements of war used by the crusaders and knights; among which are helmets and coats of mail which they wore, whose muscles and sinews must have been of sterner stuff than those of their decendants are. Arms sufficient for 30,000 men, all belonging to the knights and the middle ages, arranged in symmetrical order, produce a surprising effect upon the beholder.

The *auberge* are buildings erected at the expense of the knights; in which those lodged and lived as a community who spoke the same language, under the inspection of a superior; these auberge are eight in number, and striking in their architecture.

Monuments and coin have been found in Malta belonging to almost every nation which has occupied it, and almost writing out the island's history. Among them are five Phenician medals, and a tomb with a Phenician inscription. Of course religious superstition must have its place in an island having so many sacred and profane souvenirs; and in Citta Vecchia, the old capital, there is a cathedral which is affirmed to be on the very site of the house in which Publicus entertained Paul. More reliable is the tradition which locates the scene where he suffered shipwreck, about three miles from Valetta, and to which crowds of Maltese resort on Sundays to do penance by kneeling on the rocks for a few minutes, and then to have "a good time." The island is a miniature of Italy, in superstition, and Valetta of Rome, Valetta alone having not less than 3000 ecclesiastics, who derive their support from the churches or charitable bequests. Indeed every considerable family has its own priest. Protestantism has made but small progress after half a century of British occupation. W.

GRAND LODGE OF LOUISIANA.

This Grand Lodge held its last Annual Communication at New Orleans in February. The attendance was quite numerous, and a large amount of business was transacted, chiefly of a local character. We noticed the address of the Grand Master in our last issue.

We learn from the report of the Grand Secretary that eight Dispensations for new Lodges were issued the past year. We also notice in the same report that one of the Lodges in the State is called "Thomas Jefferson," and another "Patrick Henry." We have the impression that Mr. Jefferson was not a Mason, and are in doubts as to Mr. Henry; but should be most happy to have our doubts in both cases removed.

One of the most interesting papers presented to the Grand Lodge, was the report of the managers of the "Relief Lodge," for the past year. Our readers will readily call to mind the report given in our pages about a year ago, of the doings of this Lodge for the preceding year, and this recollection will obviate the necessity of our laying the present report in full before them at this time, to enable them to understand the character of the Lodge. It is one of the most useful and interesting Masonic organizations, for benevolent purposes, on this whole continent, and cannot be too highly commended. New Orleans the past year has been blessed, says the committee, "with freedom from all epidemical diseases," and hence the calls for assistance have been much less than in former years. The total amount granted is about $1,550, distributed as follows:

" *Masons from*		*Masons from*		*Widows and Orphans from*	
Arkansas,	$30 00	Mississippi,	42 75	California,	$70 00
California,	5 00	North Carolina,	23 00	England,	56 00
Canada West,	10 00	New York,	64 00	Ireland,	27 00
Connecticut,	1 00	Ohio,	53 00	France,	20 00
District of Columbia,	5 00	South Carolina,	10 00	Alabama,	2 50
France,	20 00	Texas,	7 50	Louisiana,	270 00
Germany,	36 50	*Unknown*,	15 00	Mississippi,	55 00
Georgia,	109 50			Maryland,	80 00
Ireland,	50 00	Total,	$633 50	New York,	30 00
Iowa,	6 00			South Carolina,	49 00
Jamaica, W. I.,	11 00			Scotland,	197 50
Kentucky,	31 00			Texas,	60 00
Lousiana,	50 00				
Malta,	38 25			Total to Widows & Orphans,	$917 00
Missouri,	15 00			Total to Masons,	633 50

Total relief granted during the year 1856, $1,550 50

The total incidental expenses during the past year have been, to the Secretary, $60, and Tyler, $15; total of incidentals, $75. The expenses of funerals have been $72 50, paid to the undertaker. The cost of vaults has been nothing out of our treasury, as there is the tomb in the Greenwood Cemetery, completed during the past year at an additional expense of $400, making the total cost of the tomb, including the ground on which it stands, to be about $3,500."

The Grand Lodge approved of the decision of the Grand Master that "a Lodge cannot be opened for the dispatch of business, unless there be present at least one of the first three officers." This is doubtless the only safe rule, and if rigidly enforced, the officers would the more strongly feel the necessity of being present, or at least of ascertaining that the Lodge, in consequence of absence, would not be left without an officer competent to preside.

A draft of a new Constitution was presented by Bro. Fellows, which was ordered to be communicated to the Lodges. It is very brief and comprehensive, and we notice some very excellent provisions in it, one of which is, that the three officers named in a petition for a Dispensation for a new Lodge, shall show that they are qualified to work the three degrees. The fee for a Dispensation is fifty dollars—Charter the same, in addition.

The report of the committee on correspondence is a well prepared document, though we think it misconceives the argument and the intention of the Massachusetts report on the Canada question; but this is not of much importance. The question has been sufficiently discussed, and the judgment of the country will in due time be made up, unless the controversy, as is to be hoped, shall be previously adjusted by the parties. Our own part in the matter we are content to leave to the judgment of the future, caring not to add, and having nothing to retract. The action of the Grand Lodge on the subject is embodied in the following resolution, offered by R. W. Bro. Thos. H. Lewis.

Resolved, That this Grand Lodge withholds any expression of opinion for the present, in regard to the new Grand Lodge of Canada.

The Grand Lodge adopted a resolution declaring that "a necessary qualification of a Master of a Lodge is, that he must have previously served in the office of a Warden."

The following resolutions were also adopted:—

Resolved, That the Grand Secretary be directed to procure a full-length ambrotype likeness of M. W. Grand Master William M. Perkins, in appropriate Masonic costume, and cause the same to be framed in a suitable gilt frame, and suspended in the Library Room of the Grand Lodge Hall, and that the same be paid for out of any moneys in the Grand Treasury, not otherwise appropriated.

Resolved, That the thanks of this Grand Lodge are justly due, and are hereby tendered, to our worthy and esteemed Brother, Samuel G. Risk, Grand Secretary, for the able, zealous and indefatigable manner in which he has, at all times, since his first election, and especially during the present Grand Communication, discharged the important functions of an office, the duties of which have continually increased in amount and importance, and required additional labor and exertion, during each progressive year.

The officers for the current year, are as follows:—

Wm. M. Perkins, M. W. G. M.; Amos Adams, R. W. D. G. M.; A. S. Washburn, R. W. S. G. W.; S. O. Scruggs, R. W. J. G. W.; Rev. C. S. Hedges, W. G. C.; S. C. Mitchell, W. G. T.; Samuel G. Risk, W. G. S.; Julius Aroni, W. S. G. D; A. J. Norwood, W. J. G. D; W C. Driver, W. G. M.; John Chaffe, W. G. S. B.; Henry Goodrich, W. G. P.; H. M. Crenshaw, W. G. S.; J. A. McCoy, W. G. S.; J. T. Watts, W. G. S.; H. Wellhausen, W. G. S.; Joseph Chellet, G. Tyler.

GRAND LODGE OF MICHIGAN.

This Grand Lodge held its last Annual Communication at Detroit in January—M. W. Geo. C. Monroe, G. M. There was a very full representation of Lodges. The Grand Master opened the session in a neat and well-written address, from which we make the following extracts:—

> The Fraternal relations existing among the Brethren throughout this Country, form an element of strength, a bond of union, stronger than any other; for these alone have been able to resist the efforts of bigotry, the force of superstition, the rage of party, and is the only relation in which men who differ in all else, can agree. Here, side by side, mingling in the highest offices of humanity, actuated by one common spirit of brotherly love, we find minds of every order of talent, of every variety of disposition, of every shade of belief, both Religious and Political,

> and the only feeling which is manifested, is that noble spirit of emulation, as to who best can work and best agree. How sublime the spectacle, and how impressive the lesson! Let us, my Brethren, neither lose the beauty of the one, nor the value of the other. When from such results we are deeply impressed with the importance of the principles of the Fraternity, we shall most resolutely resolve to engraft them in our hearts, and show them the fruit of them in our lives. With such views of our duties, and our obligations, let us approach the business before us, and in all our future let us be actuated by the pure, the high, the noble motives which must actuate the Masons whose actions correspond with the principles of their profession.
>
> During the past year my attention has been called to several violations by different Lodges, of the edict of this Grand Lodge, prohibiting the Lodges in this jurisdiction from raising more than one candidate at the same time, and I have, in all such cases, notified the Lodges that if such action was continued, their Charters would be taken from them and the matter brought before the Grand Lodge. In all cases this notification has been sufficient, and the Lodges have complied with the requirements of this Grand Lodge, as I am informed.

The Grand Master reports that during the past year he has granted three Dispensations for Lodges, and deferred granting others on more recent applications, preferring to leave the subject to the action of the Grand Lodge.

He calls the attention of the Grand Lodge to the Canada difficulty, and urges a decision, which he deems to be necessary "from the close proximity of that (the Canada) Grand Body." The Grand Lodge, however, (as it did the last year) declined to take any action on the subject.

The address concludes as follows :—

> Brethren, the symbolical degrees are the most ancient in Masonry. They are the foundation upon which the whole Masonic edifice is erected, and the tenets which they inculcate will also be found to lay at the foundation of all that is most estimable in the human character, and here is not only the foundation, but all that is necessary to make the perfect whole in man. The principles of the symbolical degrees are all that are needed to guide the footsteps of "youth, manhood, and age," of all classes and conditions, of every belief and sect, of every name and nation. None of the members of the human family who are members of our fraternity need go astray, if they will but heed and practice the precepts of his profession, and all that do this "may welcome the grim tyrant, death, and receive him as a kind messenger sent to translate us from this imperfect to that perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides."

The report on correspondence is as a well drawn and sensible paper. The following is from the introduction :—

> From the perusal of these proceedings, your Committee are pleased to learn the onward and prosperous condition of our institution throughout the length and breadth of the land. It is not only rapidly advancing, but it is taking an elevated position. At the same time we find Grand Masters and Committees on Foreign Correspondence cautioning their Brethren that the present popularity of Masonry will, doubtless, induce many to apply for admission from unworthy motives, and we find, consequently, in almost every printed copy of proceeding which we open, earnest appeals and wise cautions on this subject. Some say, even, that a candidate is not worthy, merely because nothing bad is known of him. The inquiry should be, has he a positive, not a negative character ; is he such an ashlar, as when duly wrought, will add strength and beauty to our moral edifice.

The general tone of the report on the Canada matter is manifestly unfavorable to the recusants.

In reference to the newly formed Grand Lodge of Kansas the committee say :—

> Your Committee have received the proceedings of a Convention held March 17th, 1856, which organized a Grand Lodge in that Territory. Your Committee are not prepared to recommend this Grand Lodge to recognize it, believing as they do, that the true Masonic law does not recognize the *right* of any but sovereign and independent States to form a Grand Lodge.

It would seem from the following in reference to the Grand Lodge of Arkansas that the Lodges in the "Indian Territory," are doing a good work among the natives :—

> Grand Master Smith says, our Order is taking deep hold and now embraces a goodly number of Lodges and members among our Red Brethren in the Indian Territory. The members of those Lodges, he says, compare very favorably with their pale-face neighbors ; in fact it is reported of them that they exemplify practically the Masonic teachings and ritual by living in the constant discharge of those charities and moral virtues so forcibly inculcated in the lectures.

The following resolution was adopted :—

> *Resolved*, That it is the right of Lodges working under the jurisdiction of this Grand Lodge to admit or reject visiting Brethren, as they in their discretion may deem best.

THE DIFFICULTIES IN NEW YORK.*

OUR readers are probably aware, that an effort has recently been made to bring into the fold of the true Grand Lodge, those Masons who rebelled against its authority and have since been making clandestine Masons. We are pleased to hear that there is a favorable prospect that the effort will be successful. The "Articles of Union" are agreed upon, and await the action of the Grand Lodge, which will meet in June.

There is one consideration involved in the matter, which should not be overlooked, and that is the process which will be adopted to *heal* those who are not regular Masons. In our own opinion, there is but one way to effect a cure ; it cannot properly be done by an edict. We cannot better express our views than by quoting the remarks of Bro. Hyneman of the *Mirror and Keystone* on this point. "It may be as well to observe," says he, "that a former precedent of *healing* in New York was not considered as legitimate by some of the best Masonic experience in the country. It may be a question, if a similar act will not be demurred at. It must be remembered that, although New York, as well as every other State, is an independent jurisdiction, yet in the making of Freemasons, there are certain unalterable landmarks to govern Freemasons, and, in the observance of these, the Craft in every other jurisdiction have an interest and a voice.

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* From the Ashlar—*Detroit.*

"We refer to this subject, because it has been intimated to us that, on a recent occasion, a very large membership of an illegal body was admitted into the Fraternity in a manner by many not considered Masonic. The desire for a union may influence the respectable committee of the Grand Lodge to waive or overlook the most important points in the healing process; and the R. W. D. G. M. may also be influenced to attain the desired object by the sacrifice of Masonic principles. We hope that this may not be the case. We are for union—union based upon principle and Masonic usage—and we consider that nothing is gained if a union is formed in any other way. Principles should never be sacrificed for expediency. Our remarks have no reference to the Phillips body; yet, even in relation to them, the ancient and established customs of the Order must be strictly adhered to."

A CRY FROM THE WILDERNESS.

BY LORNNZO DOW.

[To those of our readers who remember this eccentric Preacher and Brother—and few men of his day were more extensively known—this brief essay will be interesting, as it will also be to others, from its own merits.]

"The Lord (Jehovah) of *Shem*"—Japheth shall dwell in the *tents of Shem.*"

Abraham the contemporary and descendant of *Shem*, was called to quit his father's *house*, and to live in *tents*, with his family and descendants, until they went down into Egypt.

This *call*, which he obeyed by *faith*, came upon him while *uncircumcised*; hence a Heathen.

To him was the promise, *seed*, the singular, Christ—in whom the families of the earth were to be blessed.

This EXERCISE of FAITH by OBEDIENCE was "counted," "accounted," "reckoned," and "imputed to him for righteousness," and he was justified *in* and *by* this exercise of *faith*, and *obedience*.

The *faith* of *Abraham* shall "*heir* the world," the *re-action* of the soul on God a kind of miraculous virtue, Christ revealed within, the hope of glory.

After 198 years in Egypt, they were called to the *tents of Shem*, being his descendants; and in the *wilderness* were they to encamp in this form, to leave a hollow, oblong square in their *centre*, for the ark of God, which contained the *stone* seals of the covenant; hence was called the Ark of the Covenant; which being made of wood, was overlaid with gold.

The *ark* was kept within veils or curtains, which were suspended within the TABERNACLE, which was within a Tent.

The three families of Levi, one on the north, one on the south, one on the west, but Moses and Aaron and the priests of the second order on the east, in the rear of the tribe of Judah.

Thus was the Tabernacle to be guarded on their march in the order of cantonment, three tribes east, three on the north, and three on the south, and three on the west; encircling the Levites as above, while in the *wilderness* in Tents.

After their arrival at Canaan, they were called like Abraham to quit the house, and annually to hold a 'camp meeting,' then called the feast of tabernacles, which was to last seven days, or a week, by Divine appointment.

Over the Ark was a plate of pure gold, called the '*mercy seat*,' on the ends of which were *cherubs* with spread wings, and their faces inward, or towards each other, emblems of some of the order of the heavenly host, beings of the other world.

On the mercy seat, betwixt those cherubs, was a luminous glory emanating, probably in the form or shape of a man, and was called the '*Lord of Hosts*, which dwelleth betwixt the cherubims.'

In times of exigency people might assemble at the door of the tabernacle, and make enquiry, and that Divine glory would give directions by vocal sound, speaking like the *voice of a man*.

None were to enter the door of the tabernacle but the priests, and none might go within the *veils*, the sanctum sanctorum, or holy of holies, but the high priest alone, once a year, and not without blood.

The Shining face of Moses, when he came down from the mount, and the *shining* raiment of *Jesus*, when Moses and Elijah appeared to him, and the *light* which Saul of Tarsus saw, which was greater than the light of the meridian sun, with many similar passages, as Holy Ghost, like cloven tongues of *fire*, &c., &c. Supernatural influences and glory and power, elucidate the manifestations of God in different ages and to different people.

A power supernatural, attended the ark of the covenant.

Hence none were to see but the High Priest; he alone took down the *veils* and covered the holy things.

Then the Priests of the second order took down the tabernacle and tent, after which the Levites were to shoulder and march on.

When they stopped, the Priests of the second order would rear up the tabernacle and tent, then the High Priest would go in and suspend the *veils* in a proper attitude.

The sons of Eli brought the ark to the camp out of the holy of holies without divine permission. It was taken, and they were slain, with 30,000 others—a retribution of justice. "The *glory* is departed, for the ark of God is taken," cried the old man, and died as a consequence, and the daughter-in-law also. What an awful time in the Hebrew land! See book Samuel.

The *ark* was put into an idol temple, and the idol fell down and the head and hands came off. Also, the people were *smote* with such afflictions as they viewed as supernatural, and they sent the ark to a city of a second lord; where there was a similar visitation on them; hence it was sent to a third city, and the people cried out, and were determined to send off the ark!

Two milch cows, with a new cart (calves shut up at home) took the road up into the land of Israel, contrary to the very principles and law of nature.

The Israelites, in attempting to open the *ark*, more than 50,000 fell dead on the spot. What mighty power still attended the ark.

The ark was not carried back to the tabernacle of Moses, but put in a private house, until the time of David, when he attempted to carry it on a *cart*, to bring it to Jerusalem to a *tent*, which he had prepared for it; but *Uzzah*, upon touching it, dropped dead. This shows the power of the Lord of hosts, still there present, which was not to be trifled with.

The *ark* was then left in the house of *Obededom;* here blessing rested from that power.

The Hebrews had departed from first principles, the order of God, which was to bring and carry the ark on the *shoulders* of *Levites*, not on a cart; hence when David had recourse to the proper *order*, the ark and all the things went well, and the proper worship of God was restored in '*due form*,' in a social point of view; and the heart of David was glad, and he leaped for joy, and said, 'my cup runneth over.'

The 'Book of the Law' which Moses wrote and delivered to the Priest, to be *kept in the* side of the ark,' was to be taken out by the High Priest, every *seventh year*, the sabattical year, or year of *release;* when it was to be read to the people at the '*Camp Meeting*,' or 'Feast of Tabernacle,' while in booths and tents convened. This book was delivered with the instruction by Moses just before he died.

Now, if the book of the law was kept in the *side* of the ark, (i. e. a kind of pocket made for it;) and such a mighty power attended the ark, how would it be possible to obtain a *transcript copy?*

I can see no possible way, but by special permission from the original author, God!

The pentateuch, or five books of Moses, now in use among the Jews, is near seventy feet in length, and about two feet in breadth; written on parchment, attached to rollers at the ends, to roll and unroll to prevent friction. Thus a copy has and may be preserved from a thousand to 1500 years.

It appears that David took a copy by transcribing; the *only* copy taken *before* the return of the Jews from Babylon.

Abiathar, who escaped the massacre in the time of Saul, became David's high priest, and had the *care* of the ark and "Book of the Law" in David's tent at Jerusalem.

Moses told the people, when they should set a king over them, he should not be a *stranger*, but one of their own brethren, and he should *write* to *himself* a copy of the law.

David was the first God-fearing king they had, and he is called the sweet psalmist of Israel.

The matter contained in the *Psalms*, show, how that he was well acquainted with the law of Moses, and the history of creation down, and exhibits his familiarity with that blessed book.

This shows the *purity* of the book; as none can be mutilated by the fangling of man, for none were copied anterior or subsequent to David's time, before the return from the captivity of Babylon. A superintending providence.

What became of the king's copy, or where it was *deposited*, scripture is silent on that head. For we have no account after the *death* of *Solomon*.

In the time of Jehoshaphat some *travelling priests* took 'the book of the law,' the original copy, repugnant to the primary economy, to read to the people, but were hooted from the field, and they laid '*the book*' in a place of *obscurity*, where it remained in a *dormant* state, about 294 years, viz. 18th year of king Josiah, and 16 years before the Babylonish captivity, which was the third year of Jehoiakin; and first year of Nebuchadnezzar, when Daniel and his companions were sent off to Babylon, which is the date of the captivity.

Jeremiah was in the prison when the city was taken, and had been there for some time, while Zedekiah was king in Jerusalem, having been constituted by giving his '*right hand*' upon '*oath*,' the Gentile and Jewish mode, a twofold obligation violated.

The people were mostly slain, and the rest put in chains for slavery; the city and temple were burnt in the *nineteenth* year of Nebuchadnezzar, and about 50 years before the return of the captives by the proclamation of *Cyrus*.

Esdras of the Apochrypha, appears to be the same as *Ezra* of the Bible. He tells us the *law* was *burnt*.

And *reason*, from the concomitant circumstances, says it must be so.

For it is a plain case, if Jeremiah was *bound* with a *chain*, the others were also; for *he* was *loosed* from his *chain;* which implies he was *bound* with others; and it is a very clear, plain case, that a man in chains, doomed to slavery, could not take such a *roll* as 'the book of the law,' under his arm at pleasure, and carry it several hundred miles.

Ezra tells us that he, while at *Babylon*, was a ready scribe, and that *he* was going to *Jerusalem*, to 'seek the *law* of the Lord,' which implies he had it not while in Babylon.

After his arrival at Jerusalem, we find him with the 'book of the law,' reading to the people, from the wooden pulpit.

Where did he find the *copy* of the book of the law? Zerubbabel, Haggai, and Jeshua, or Zechariah, can only tell. Was not this the king's copy, written by *David?*

After those days synagogues were built, and learning had become more common; hence *copies* were taken and dispersed into those places of worship. Moses and the prophets were read every sabbath day.

The world appears to be indebted to the 'Masons,' for the purity and *preservation* and restoration of the book of the law: as means under God, for the benefit of mankind in after ages.

The book of the law—*original* copy was burnt—only one *transcript* copy in existence—and only a few individuals knew *where* that was. Hence how near the book of the law came of being lost out of the world! Then darkness would have remained on the subject of creation, with the origin and history of man!

But to prevent a similar occurrence from happening, synagogues were built, and each one was furnished with a copy transcribed from the one preserved by the Masons, and restored to Ezra the priest—which *must* have been the transcript copy written by David. For there is no evidence of there ever having been *any other!*

The JEWS have given us, *Gentiles*, 1. the law of Moses; 2. the Prophets; 3. a JESUS CHRIST; 4. Apostles—the Old and NEW TESTAMENTS.

Their "*Holy City*" is trodden down by the Gentiles; which *treading*, according to Wesley, will end about 1836, when the "two witnesses will be slain.' An earthquake, seven thousand perish, sixtythree thousand get converted, the beginning of the ingathering of Jews, who were scattered among *all nations*, and understanding all *living languages*; hence would be able in a short time to carry the gospel to every city and family throughout the world. The time of the Gentiles be come in, and all Israel shall be saved.

"Thus NAMES and SECTS and PARTIES FALL,
"And JESUS CHRIST be ALL IN ALL."

A VOICE OF THE LAST CENTURY.

Lowell, February 14, 1857.

IN looking over some old MSS., I come upon the following Masonic Address, which from its antiquity, aside from its merit, may prove interesting to the readers of your Magazine. Upon the MS. is this endorsement—"Delivered at a stated meeting of Washington's Lodge, held at West Point, May 4, A. L. 5780."

It is well known that there were several Masonic Lodges in the Revolutionary Army, styled *travelling Lodges*,—constituted by Charter from the Grand Master of the State to which the troops respectively belonged, and that these Lodges were organized and installed in due Masonic form, with all the rights, privileges and immunities of other Masonic Lodges. From papers accompanying the Address, it appears that "Washington Lodge, No. 10, was established in the Massachusetts line of the army, by Charter from J. Webb, Grand Master of Massachusetts."

ADDRESS, DELIVERED MAY 4, 1780.

"My ardent zeal for the cause of Masonry—the painful thought of declining anything that might have the least tendency to promote it—and consciousness that my Brethren are possessed of that candid charity which covers a multitude of faults, have at length prevailed over every impediment, and enabled me to forget my inabilities, so far as to attempt a compliance with the honorary injunction of this Lodge.

The great author of nature has wisely formed a wondrous scale of beings, widely to extend the emanations of His goodness. He has created man and placed him in a state of trial, with every tender, social affection in his nature, and has vouchsafed to him a ray of his wisdom to direct in what manner to exercise these contending dispositions, and to compass them with such limits as might be most conducive to the honor of the giver, and the mutual benefit of mankind. Hence the origin of the Masonic Society.

To preserve the value of this inestimable gift of heaven, it was found necessary to circumscribe it within the sacred environs of *secrecy*. Secrecy has ever been deemed a virtue. The Athenians had such a regard for friendship and secrecy, that while at war with Philip, they suffered a sealed letter from that King to Olympias, his wife, to pass unopened: alledging that these rights were sacred, and ought to be respected, even among enemies. The mystical ceremonies of the annual feast of Eleusis, were also held sacred by that civilized republic—they deemed it a capital crime to divulge the secret mysteries thereof;—and whenever any one was base enough to violate his secret, he was avoided as a wretch accursed and excommunicated.

But we need look no farther than the sacred pages of our *rule of faith*, to prove that friendship and secrecy are inseparably connected. It is there enjoined—"When thou dost alms let not thy left hand know what thy right hand doth, that thine alms may be in secret." And our wise *master builder* observes, that none but "a tale-bearer revealeth secrets," while "he who is of a faithful heart concealeth the matter."

Although secrecy is essential to the very existence of Masonry, yet there is another virtue still more essential, greater than faith or hope, and is the principal pillar of our society; namely, *Charity*. For though we "understand all mysteries, and all knowledge and have not charity, we are nothing," and even "though we bestow all our goods to feed the poor, and have not charity, it profiteth nothing." For "Charity," says another, "is a virtue of the *heart* and not of the *hands*. Gifts and alms are only the *expressions*, not the essence of this virtue. A man may bestow great sums on the poor and indigent, without being charitable; and he may be charitable when he is not able to bestow any thing." But when this amiable virtue is happily united with eminent abilities, it seems to raise the possessor above the rank of human nature, and makes him approach, in some measure, to the divine!

Our Grand Architect, while tabernacling in humanity, frequently inculcated this godlike virtue. The Samaritan, who had compassion on him who, by the merciless hand of thieves, was stripped, wounded and left half dead—pouring in oil and wine, and imparting his substance to his necessities, stands justified in the sacred volumes of the gospel: while the priest and the Levite, however zealous in the formal ceremonies of religion, are reproached with neglecting such a heart-moving object of mercy—with just looking at him—shutting their bowels of compassion, and passing another way.

The patient man of the East, in justifying himself before his three Brethren, dwells largely on the virtue of *charity*. "If," says he, "I have withheld the poor from their desire, or have caused the eyes of the widow to fail: or have eaten any morsel myself alone, and the fatherless have not eaten thereof: if I have seen any perish for want of clothing, or any poor without covering; if his loyns have not blessed me, and if he were not warmed with the fleece of my sheep:—then let my arm fall from my shoulder blade, and mine arm be broken from the bone!"

To carry the matter still further—we are assured by the revelation of our *greater light*, that this virtue will be eminently rewarded in the future state; when it shall be announced—"Come ye blessed, and inherit the kingdom,—for I was an hungered, and ye gave me meat,—thirsty, and ye gave me drink—a stranger, and ye took me in,—sick and in prison, and ye ministered unto me. For verily, I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me."

But were there no positive command which enjoined the practice of this virtue, or any recompense laid up for it hereafter, a generous mind would indulge it for the natural gratification which accompanies such a mutual reciprocity of endearing passions. On the one hand, the most refined satisfaction—and on the other, a heart-swelling gratification, too big for utterance. 'Tis here

> "The conscious heart of charity is warm,
> And her wide wish benevolence dilates;
> The social tears arise, the social sigh;
> And into clear perfection, gradual bliss,
> Repining still, the social passions work"

And what philosophic truths can be more engaging to the human mind than these, which represent virtue in all her genuine, and most endearing charms! The dismal dress falls off, with which superstition had covered it; and nothing appears but gentleness, humanity, and beneficence. Its composite beauty, like that of a well proportioned pillar, is not conspicuous in any of its members, or abstracted parts, but results from the whole, when that complicated figure is presented to an intelligent mind, susceptible of these finer sensations. This swell of harmony expands our bosoms, refines our ideas, and makes us partake of the divine pleasures of conscious virtue.

And here the attempt would be needless, to endeavor to increase the radiant lustre of virtue, or the abhorrent deformity of vice, by holding up the striking contrast of *profaneness,—intemperance,—debauchery*—or any other species of immorality;—these being in themselves so contrary to the very nature and true principles of Masonry, that no one who professess this science, can, with the least degree of consistency, live in the practice of any of them.

Let us then, my Brethren, walk worthy of our ancient and honorable profession. Let us cast off the works of darkness and put on the whole armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, in chambering and wantonness—strife or envying;—but in sobriety, temperance, gentleness, meekness—and, above all, in fervent charity among ourselves, for charity shall cover a multitude of sins. Let us generously extend this mantle to the faults of a Brother—forgiving him until seventy times seven. Let us be kindly affectionate one towards another, with brotherly love—in honor preferring one another. Let love be without dissimulation—distributing to the necessities of a Brother—given to hospitality.

And when we shall have arrived at the summit of perfection here, may we in due time be transferred to the Lodge ineffable, which is built on high, whose length and breadth is the immensity of space, and which shall not be closed through the boundless existence of eternity—where nothing shall enter that is impure;—where friendship and gratitude shall be refined into the present extacies, and every social affection of the soul attuned to the most perfect harmony—where there will be no need of the sun or the moon; for the Builder Himself shall be the light thereof.

THE RED CROSS KNIGHTS.

Which is geatest, the strength of Wine, of the King, of Women, or, of Truth?—Darius, King of Persia.

BY BR. THOMAS S. WEBB.

WINE.

How strong is Wine! it causeth all to err,
Who to calm temperance excess prefer;
Under its influence the mind's undone,—
The poor man and the rich become as one,
Their thoughts are turn'd to jollity and mirth,
Sorrow and debt despise, and pride of birth;
The miserable man forgets his woes,
Neglects his kindred, mingles with his foes;
The virtuous heart a vicious course defends,
And draws its sword against its truest friends.—
How strong is Wine, that forceth to these things!
Is it not greater than the power of Kings?

THE KING.

The great Creator, when he form'd our race,
To all his creatures, each assign'd a place,
And man ordain'd the master of the whole,
To rule and govern them without control;
But men themselves by man must be restrain'd,
And Kings and Princes this great power attain'd.
Now, those who rule all sublunary things
No earthly power controls; and such are kings.

WOMEN.

The strength of Wine is not to be deny'd,
It lightens poverty, and humbles pride;
Neither is that of Kings, whate'er its source,
Which binds so many men by will and force:
But yet the frown of Woman far excels
The force of Wine and Kings; with magic spells
She captivates her votary by her charms,
And he's content to die within her arms.

TRUTH.

Though Wine by *strength* should rule, by *wisdom* Kings,
Though Woman's *beauty* partial durance brings,
Yet all their powers shall fail and fade like youth,
And *Wisdom*, *Strength* and *Beauty* dwell with Truth;
  For neither Beauty, mighty Kings, nor Wine
  Hath power and majesty, fair Truth! like thine.

Thy judgments just, thy precepts ever pure,
In all vicissitudes shall still endure;
Thy fruits are not the pleasures of an hour,
And ages yet unborn shall own thy power;

For neither Beauty, mighty Kings, nor Wine
Hath power and majesty, fair Truth ! like thine.

All else is evanescent, false and frail,
All else deceives, but thou shalt never fail ;
At thy approach, Hypocrisy shall flee.
For Wisdom, Strength and Beauty dwell with thee ;
Thou still shalt blossom in immortal youth ;
Forever blessed be the God of Truth !
For neither Beauty, mighty Kings, nor Wine
Hath power and majesty, fair Truth ! like thine.

CORRESPONDENCE.

Chicago, March 9, 1857.

Bro. Moore,—The progress made by our beloved Order in this city for the past year has been gratifying. A large amount of work has been done, and the uniform attendance of a large proportion of our Brethren at our meetings, shows the general appreciation of the beautiful tenets which have been handed down to us from time immemorial. We are happily free from jealousies and heart-burnings, which have in some localities done so much to distract the Order, and bring disgrace upon it.

I send you enclosed the officers of our city bodies. Gourgas Chapter Rose Croix, and Occidental Sov. Consistory S. P. R. S., for which Dispensations have been granted, are not yet fully organized, but will be soon.

S.

Lafayette Lodge, No. 18.—G. Cowper, W M. ; W. T. Muir, S. W. ; E. L. Ives, J. W. ; A. Kohn, Treas. ; L. K. Osborn, Sec'y ; A. Leibenstein, S. D ; T. R. Armstrong, J. D. ; E. J. Higgins, Tyler.

Oriental Lodge, No. 33.—George W. Deering, W. M., William C. Hunt, S. W., J. E. Dalliba, J. W., A. G. Burley, Treasurer, H. G. Chase, Secretary, J. T. Hendricks, S. D., J. T. Putnam, J. D.

Wabansia Lodge, No. 160 —I. H. Dart, W. M. ; S. C. Lum, S. W. ; P. A. Hoyne, J. W. ; C. P. Albee, Treas'r ; Alex. Davidson, Sec'y ; W. H. L. Wilbur, S. D. ; L. K. Russel, J. D. ; E. J. Higgins, Tyler.

Cleveland Lodge, No. 211.—Rueben Cleveland, W. M. ; W. T. Miller, S. W.; W M. Egan, J. W. ; Ira Soddart, Secretary ; H. Curtiss, Treasurer ; DeLaskie Miller, S. D. ; O. L. Crane, J. D. ; I. P. Hatfield, Tyler ; W. Windoes, and C. D. Fittz, Stewards.

William B. Warren Lodge, No. 209.—William T. Raefsnider, W. M. ; Andrew Mason, S W. ; I. H. Williams, J. W. ; John Hughes, Treasurer ; Harvey Danks, Secretary ; E. H. Turncliff, S. D. ; Eli Payn, J. D. ; E. J. Higgins, Tyler.

Garden City Lodge, No. 141.—F. Hudson, W. M. ; P. C. Lusk, S. W. ; E. C. Hurd, J. W. ; E. L. O'Hara, Treas. ; W. Varian, Sec'y ; C. M. Eager, S. D. ; J. H. Soule, J. D. ; W. Mitchell, G. C. Noble, Stewards ; J. H. Gest, E. W. Jones, M. C. ; E. J. Higgins, Tyler.

Germania Lodge, No. 182.—F. Schonewald, W. M. ; G. H. Baumer, S. W. ; S. Mohr, J. W. ; G. Severence, Treas. ; W. Eschenburg, Sec'y ; H. M. Peters, S. D. ; C. Weisswanger, J. D. ; H. Pottermann, L. Rodemeyer, Stewards ; E. J. Higgins, Tyler.

Lafayette Chapter, No. 2, *R. A. M.*—W. W. Mitchell, M. E. H. P. ; E. B. Stephens, K. ; S. P Cheeney, S. ; W. C. Hunt, C. H. ; Rueben Taylor, P. S. ; W. W. Jackson, R. A. C. ; J. E. Dalliba, G. M., 3rd V. ; J. K. Russel, G. M. 2d V. ; Andrew Mason, G. M. 1st V. ; A. G. Burley, Treasurer ; J. H. Gest, Secretary.

Chicago Council of R. and S. Masters.—C. R. Starkweather, T. I. G. M. ; L. P. Hilliard, D. I. G. M. ; H A. Johnson, P. C. of W. ; G. W. Deering, C. of G. ; H. W. Bigelow, Treas ; J. H. Bird, Recorder ; E. J. Higgins, Sentinel.

Apollo Commandery, No. 1.—H. A. Johnson, E. Commander ; C. R. Starkweather, Generalissimo ; R. H. Foss, Capt. General ; Geo. W. Deering, Prelate ; W. C. Hunt, S. Warden ; Joshua Jackson, J. Warden ; H W. Bigelow, Treasurer ; P. Fullon, Recorder ; W. H. Dobson, Standard Bearer ; L. K. Osborne, S. Bearer ; J. H. Miles, Warden ; E. J. Higgins, Sentinel.

Van Rensselaer Grand Lodge of Perfection.—C. R. Starkweather, T. P. G. M. ; W. B. Herrick, T. P. D. G. M ; J. V. Z. Blaney, G. S. W. ; J. E. Dalliba, G. J. W. ; Rueben Taylor, G. Keeper of Seals ; R. H. Foss, G. Treas. ; Geo. W. Deering, G. Sec'y ; H. A. Johnson, G. M. of Cer. ; W. W. Mitchell, G. C. of G. ; E. J. Higgins, G. Tyler.

Illinois Grand Council of Princes of Jerusalem.—M. Equi. C. R. Starkweather, S. P. G. M. ; Equi. H. A. Johnson, G. H. P. ; M. En. W. W. Mitchell, S. G. W. ; M. En. Rueben Taylor, J. G. W ; Val. G. W. Deering, G. K. of S. and A. ; Val. R. H. Foss, G. Treas ; Val. J V. Z. Blaney, G. M. of Cer. ; Val. J. E. Dalliba, G. M. of Ent. ; Val. E. J. Higgins, G. Tyler.

Obituary.

Dr. ELISHA K. KANE.

At a Quarterly Communication of the Most Worshipful Grand Lodge of Massachusests, held at the Masonic Temple, in Boston, on Wednesday evening, March 11th, 1857, the following Resolutions, offered by the R. W. Brother *Winslow Lewis*, M. D of Boston, were unanimously adopted :—

The Grand Lodge of Massachusetts having heard with profound sensibility of the death of their illustrious Brother Elisha Kent Kane, and desiring to place upon their records a tribute to the memory of one so pure and noble, unanimously adopt the following Resolutions :—

Resolved, That in the character of Dr. Kane we behold a choice and beautiful exemplification of the models preserved in Masonic traditions, and of the virtues inculcated in Masonic morality.

Resolved, That the self-sacrificing philanthropy, the undaunted heroism, the gentle modesty and unconquerable endurance, which shone so conspicuously in his brief, but ever memorable life, furnish an example worthy of the most exact imitation by every member of our Order.

Resolved, That we are proud to hold his name and story before the world as a lofty specimen and the best eulogium of the Masons of America.

Resolved, That while we reflect with glad humility on his spotless career and his devout spirit, we recognize every where the traces of a virtue and a faith, which assure us, that all is well with him now, since to such as he, death is gain. His chivalrous name shall not fade from our hearts while we live, nor from our brightest annals while Masonry survives.

Brother JOHN M. MARSTON.

Capt. Marston died at Lowell on the 18th ult. and was buried with Masonic honors on the 20th. The body was taken into the Episcopal Church, where the beautiful funeral services of that Church were effectively read by Rev. Dr. Edson, the Rector. The corpse was then conveyed to the cemetery, where the Masonic burial service was read by Dr. Winslow Lewis, P. G. M., of Boston, in a most solemn and impressive manner. The whole of the ceremonies, both in the Church and at the grave, enlisted the earnest attention and awakened the warmest sympathies of all present.

The procession was unusually large. There were about fifty Knights Templars present, consisting of a large delegation from the Boston Encampment of which the deceased was a member, and of the Pilgrim Encampment, of Lowell,—all in full regalia. The two Lowell Lodges were also in attendance, with delegations from Lodges in the neighboring towns. We judge the procession was a third of a mile in length, and it was witnessed by thousands of spectators, from the windows of the houses and other convenient places, along the route.

The deceased was a zealous and true hearted Brother—warm and sincere in his personal friendships, and was highly respected by the community in which he lived. The Boston Journal bears the following testimony to his worth as a man and citizen.

"Capt. John M. Marston, a well known and respected citizen of Lowell, died last night at his residence in that city, after a brief illness, from pleurisy and fever. Capt. Marston had a noble heart and generous disposition, and during a long residence in Lowell, by many and oft repeated unostentatious acts of kindness and friendship to the poor and needy, won the esteem of a host of his fellow-citizens, by whom, his sudden decease will be lamented. He was about fiftythree years of age, and leaves a family of five children to mourn the loss of an affectionate and indulgent parent."

Brothers ALVORD CHASE and THOMAS D. LUCAS.

Star in the East Lodge, New Bedford, March 9, 1857.

At a meeting held this evening at Masonic Hall, the following preamble and resolutions were unanimously adopted.

Whereas, it hath pleased the Great Disposer of events to call our worthy and beloved Brothers Alvord Chase and Thomas D. Lucas, from labor to refreshment and rest, therefore

Resolved, That we inscribe this affectionate testimonial of their many virtues upon the records of our Lodge, even as they are already inscribed upon the fleshly tables of our hearts, that we will cherish their memories and emulate their virtues until we shall be called to follow them within the veil.

Resolved, That we respectfully tender our sympathies to their surviving and bereaved families and ask permission to mingle our griefs with theirs, over the graves of our faithful and beloved Brothers.

Resolved, That a copy of the foregoing resolutions be sent to the families of the deceased, and also to Brother Charles W. Moore for publication.

Respectfully submitted,

Moses S. Thomas,
Robert C. Topham, } *Committee.*
Timothy Ingraham,

Brother ELIJAH BELCHER.

Whereas it has pleased an alwise Providence to remove by death from among us our much esteemed and worthy Brother Elijah Belcher, aged 81 years. Brother Belcher faithfully sustained his relation to Masonry for more than half a century, being the first one proposed and initiated in Rising Star Lodge, fiftyseven years ago. For many years he was a constant attendant on the regular meetings of the Lodge, but of late by reason of bodily infirmities has not attended. As a Mason he was always uniform and consistent, firm and unyielding, whom no sophistry could beguile or artifice deceive. He was a kind and obliging neighbor, a social friend, and esteemed by all who knew him as an upright and honest man. In life he was admonished by the Plumb and acted on the Square, but the Grand Leveler, Time, has called him to mingle with his kindred dust:—Be it therefore

Resolved, That in the demise of our worthy Brother the community has lost an exemplary citizen, society a social friend, and Masonry one of its most endeared members.

Resolved, That although our venerable Brother has passed away on the level of time to that Temple not made with hands, where, when faith is lost in sight and hope ends in fruition, we shall meet him again to part no more forever.

Resolved, That these resolutions be entered on the journal of the Lodge as a token of the esteem entertained of our deceased Brother.

Resolved, That we extend our condolence to the family of our deceased Brother in their bereavement, and that a copy of these resolves be sent to them, and a copy to the Editor of the Masonic Magazine at Boston, for insertion, signed by the Secretary.

Stoughton, March 6, 1857. Ansel Capen, *Secretary.*

Bro. GEO R. FREEMAN.

Marshall Lodge, No. 207, *Marshall, Miss., January* 23, 1857.

The Committee appointed, and to whom was assigned the duty of preparing resolutions expressive of the feeling of this Lodge, in reference to the death of our beloved Brother, George R. Freeman, make the following report:—

Whereas, it has pleased the Supreme Grand Master of the Universe, to call from labor on earth, to refreshment in the celestial Lodge, our well beloved Brother and Past Master, George R. Freeman, Esq. Therefore

Resolved, That this Lodge has heard, with the deepest sensibility, the announcement of the death, on the morning of the 21st inst, at his residence in this town, of our cherished friend and beloved Brother, George R. Freeman, Esq., late W. Master of this Lodge, and Past District Deputy Grand Master of Masons for the State of Mississippi; honored and beloved, as well for the unswerving attachment that he ever maintained to the principles and usages of our ancient and honorable fraternity, as for the many manly and social virtues that adorned his character as a man and a citizen. That to him, as much or more, than to any other man or Mason, do we, as Masons, feel our indebtedness, for the enterprise, and prosecution to completion, of our beautiful Masonic edifice; recollecting, as we do, the untiring zeal and energy manifested by him, costing him the sacrafice of much valuable time and labor.

Resolved, That while this Lodge bows with reverential submission to the summons of the Supreme Grand Master, and acknowledges that "the Lord of all the earth will do right," we cannot withhold the expression of our unfeinged sorrow for the loss, and our respect and veneration for the virtues of our Brother; his life being eminently distinguished for those striking and beautiful characteristics of our Order, "brotherly love, relief and truth."

Resolved, That to the afflicted widow of the deceased, and other members of his family, this Lodge tenders the assurance of their sincerest condolence, in their irreparable bereavement.

Resolved, That the Lodge and Jewels of the same be draped in mourning, and that the members of the Lodge wear the usual badge for the space of thirty days.

Resolved, That a copy of the above preamble and resolutions be spread upon the minutes of this Lodge; that copies be furnished to the "Signet and Journal," the "Masonic Magazine," and the "Times" and "Democrat" of this place, with the request that they be published in the same, and that a copy be furnished to the widow of the deceased.

James Fort,
Geo. West, } *Commitee.*
F. B. Shuford,

MASONIC CHIT CHAT.

Statue of Gen. Warren.—The Bunker Hill Monument Association have now in the hands of one of the best artists in the country, a *Marble Statue* of Gen. Warren. We understand that it is nearly completed, and that it is the intention of the Association to place it in a Temple to be hereafter erected on Bunker Hill—probably *near* the spot—and we hope *on* the spot—where Warren fell. The inauguration will take place with public ceremonies, on the 17th of June next,—that day being the anniversary of the battle,—and it is expected the President of the United States and members of his Cabinet, will be present on the occasion. The Grand Lodge of this Commonwealth has accepted an invitation to take part in the ceremonies, and the Lodges under its jurisdiction have also been invited to be present.

A similar invitation has also been given to the Chapters and Encampments, and it is hoped they will all join in the ceremonies,—especially as it is very desirable that there should be a full representation of the Fraternity, of which the deceased was an honored Grand Master, and whose history his life and character have so honorably illustrated.

Death of R. W. Bro. A. P. Pfister.—It is with deep sorrow that we are called on to record the death of this estimable Brother and gentleman. He has been for many years past the Grand Secretary of the Grand Lodge of Alabama. We are not informed as to the particulars of his death. We had a slight personal acquaintance with him, but have known him long, as a correspondent, whom we had learned to appreciate for his sterling integrity and Masonic worth. His loss will be severely felt by his Grand Lodge and deeply mourned by his Brethren.

☞ The Grand Council of Royal and Select Masters of Mississippi, held its annual convocation at Vicksburg, in January—M. P. Benj. Springer, presiding. We infer from the proceedings that the Order in the State is in a very prosperous condition Our Bro. Wm. P. Mellen, Esq., was elected M. P. G. M. for the current year—a good choice.

Social Ball.—The Brethren and friends of Corinthian Lodge united in giving a grand Social Ball at Concord, on the 3d of March last. It is said to have been "one of the most pleasant and social assemblies of the season." The W. Master of the Lodge, Bro. L. A. Surette, and Messrs. How, Hosmer, Wilde and Haywood, were the managers, and seem to have acquitted themselves to the great satisfaction of their friends of both sexes.

Grand Sec. of Alabama.—We learn that the Grand Master of the Grand Lodge of Alabama, has appointed the R. W. Brother *Amandteuse Pfister* Grand Secretary of that body, in the place of his lamented Brother, *Amand P. Pfister*, recently deceased. We congratulate our Brother on his preferment and cordially welcome him into the fellowship of Grand Secretaries.

Handsome Testimonial.—We saw yesterday, at the jewelry store of Messrs. Moody and Kuner, a very elegant silver pitcher and salver, which some of the gentlemen connected with the Masonic Fraternity, have procured, and which they design presenting to R. W. William P. Mellen, Past Grand Secretary of the Grand Lodge of Mississippi, as a slight token of the high regard entertained for Mr. Mellen, as a gentleman and a Mason, by his associates. The present is a beautiful one, and is creditable alike to the donors and the worthy recipient.

[We cut the above from a late Vicksburg (Mi.) paper, the name of which has escaped us. We respectfully ask permission, however, to unite with the editor in congratulating the recipient of this well deserved manifestation of fraternal respect and confidence.]

☞ The Grand Lodge of Alabama, at its late annual communication, refused to recognize the irregular Grand Lodge of Canada.

☞ Brother T. C. Edwards, of Elmira, N. Y., is an authorized agent for this Magazine and Trestle-Board.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVI.] BOSTON, MAY 1, 1857. [No. 7.

JOHN CUTLER, Esq.

FIRST GRAND MASTER OF THE UNITED GRAND LODGE OF MASSACHUSETTS.

The death of Gen. Warren, in 1775, left the "Massachusetts Grand Lodge" without a Grand Master; and there was no Past Grand Officer of corresponding rank, whom the Brethren could call to the vacant Chair. This circumstance seems to have caused some embarrassment among the surviving officers, and to have given rise to some doubt as to their legal ability to continue the organization. The Order in the Colony was then in its infancy, and the laws which govern its proceedings were not probably so well understood, or at least not so generally known, on this side of the Atlantic ocean, as they are at the present time.

During the siege, or the occupancy of Boston by the British,—in the year succeeding the battle of Bunker Hill,—the meetings of the Massachusetts Grand Lodge were suspended.* On the 27th Dec. 1776,—the British having retired from the town, and "several of the dispersed Brethren returned,"—the Deputy Grand Master assembled the Grand Lodge at Freemasons' Hall, in the Green Dragon Tavern, and "celebrated the day with decent economy and temperate joy." But "how to convene the Grand Lodge with regularity," for the transaction of business, "was made a serious question;" as, in the opinion of many of the Brethren, "the commission of the Grand Master had died with him, and the Deputy had no power independent of his nomination and appointment." It was even suggested, "that not only the Grand Lodge, but all the particular Lodges under its jurisdiction, must cease to assemble."

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*The meetings were suspended from March 3, 1775, to Dec. 27, 1776.

Entertaining such views of the Masonic economy, and of their powers and duties as a Grand Lodge, it is not surprising that the Brethren should have felt themselves greatly embarrassed by the peculiar circumstances in which they were placed by the death of their beloved Grand Master. We apprehend, however, that they did not take so comprehensive, nor favorable a view of their own constitutional and inherent powers, as was demanded by their necessities and authorized by the conditions of their case. They were unquestionably a Grand Lodge, *de jure*. As such, they were originally organized and acknowledged by the requisite number of subordinate Lodges, acting under authority emanating, on their petition, directly from the G. Lodge of Scotland. That Grand Lodge had, indeed, reserved to itself, as its prerogative, the right to commission the Brother whom they then had, or might, thereafter, as occasion should require, choose to elect to preside over them as Grand Master. Beyond this, and a merely nominal recognition of a superior, they were, for all necessary purposes, an independent Grand Lodge, invested with power to perpetuate its own existence, until, at least, the present vacancy could be filled by the competent authority. Of this they would not probably have entertained any doubt, had there been a Past Grand Master whom they could have called to the chair of the Grand Lodge. For a precedent, they had the proceedings of their sister Grand Lodge, under precisely similar circumstances.[*]

But the difficulty was finally overcome, and the Grand Lodge was assembled by the Deputy Grand Master Webb, on the 14th February, 1777, when the following vote was unanimously adopted :—

> "*Voted*, That the Deputy Grand Master send summonses to all the Masters and Wardens of Lodges under this jurisdiction, to assemble here on the 7th March, in order to consult upon, and *to elect a Grand Master for this* State, in room of our late worthy Grand Master Warren, deceased."

The chief considerations which led to the adoption of this vote, were —first, "That the political head of this country had destroyed all connection and correspondence between the subjects of these *States* and the country from which the Grand Lodge originally derived its commissioned authority ;" and, secondly, That "the principles of the Craft inculcate on its professors, submission to the commands of the civil authority of the country in which they reside."[*] In other words, the independence of the country had been declared, and its national sovereignty asserted. To have continued longer subordinate to a foreign jurisdiction, would have been neither prudent nor consistent with the popular sentiment of the day. The time had fully come, and the legal right to separate from the parent body was indisputable. The act had the sanction of precedence, and was demanded by patriotism and self-respect. While the Colonies remained dependencies of the British crown, so long the Grand Lodges of Great Britain might rightfully hold a jurisdictional supremacy over them. But having become politically independent, the foreign Masonic authority was in a position to be terminated at pleasure. The "Massachusetts Grand Lodge" was the first to assert its natural and legal rights in this respect. On the 8th March 1777, it declared itself an independent Grand Lodge, and elected the M. W. Joseph Webb, Esq., its Grand Master. As such, it continued in active operation until 1792, when it ceased to exist as a distinct organization.

The "St. John's Grand Lodge" continued to hold its appointed communications, without interruption, from the year 1733 to the 27th Dec. 1775, when they were suspended, in consequence of the war and the general dispersion which seems to have taken place among the Brethren. From this time, it does not appear that any meeting was held until the 4th of August 1787,—though the members were called together, at the house of Bro. Samuel Dunn, on the 17th of the preceding February, to attend the funeral of the Grand Master, M. W. John Rowe.[†] At the August meeting, it was resolved to reorganize the Grand Lodge ; and a committee was appointed "to write a circular letter to all the Lodges under the jurisdiction, requiring their attendance at the Grand Lodge, to assist in choosing Grand Officers." It does not appear, however, that any such meeting was convened until July 29, 1790, (the R. W. John Cutler, S. G. W. presiding) ; when, "it having pleased Almighty God, in his wisdom, to take hence the R. W. Grand Master and many other of the Grand Officers of the Lodge," and the "Brethren present taking the same into their serious consideration, voted, unanimously, to proceed to the choice of new Grand Officers." The elections took place forthwith, and the Grand Lodge was reorganized for business. The name of the Grand Master elected does not appear in the record. We however find the R. W. John Cutler presiding in that capacity, at the ensuing meeting, held on the 25th Nov. 1791. And this brings us to the closing scene of the existence of this Grand Lodge, as a separate and distinct organization, and also to the third great epoch in the history of Masonry in Massachusetts; namely, the *Union* of the "Massachusetts" and "St. John's" Grand Lodges. And as the proceedings had on that occasion, have never been given to the Masonic public, with much clearness of detail, and as they form an important chapter in the history of Masonry in this country, we shall offer no apology for introducing them into this sketch.

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[*] The M. W. Thos. Oxnard, Grand Master of the St. John's Grand Lodge, (Boston), died on the 26th June, 1754. On the 12th July following, the R. W. Benj. Hallowell, D. G. M., assembled the Grand Lodge and "appointed Bro. Chas. Pelham and Bro. Jos. Gardner, to wait upon the R. W. Bro. Henry Price, (P. G. M.), to resume his office as Grand Master." There were several other precedents of this kind.

[*] Vide report adopted in Grand Lodge, June 24 1783

[†] Bro. Rowe was commissioned by the Duke of Beaufort, in 1768.

To the "Massachusetts Grand Lodge" belongs the high honor of taking the incipient step in this important measure. Though the youngest of the two, it was in a position to justify it in making the first advance. It had nobly maintained itself throughout the whole of the trying scenes of the revolutionary war, and was then strong and prosperous. Its organization was complete, and the number of active Lodges on its roll, equalled, at least, and probably exceeded, the number on the register of its elder sister; which had fallen before the adverse circumstances of the times, and from the effects of which it had but imperfectly recovered.

The first decided movement towards a Union of the two bodies, was the passing of the following vote, by the Massachusetts Grand Lodge, on the 2d of March, 1787:*—

"*Motioned*, That a committee be appointed to confer with the other Grand Lodge, in order, if possible, to obtain a *union* among Masons, respecting the choice of a Grand Master.

"Voted unanimously, and Bros. John Warren,† Paul Revere, Josiah Bartlett, Thomas Edwards and William Scollay, were appointed and ordered to report at the adjournment," on the first Friday in April.

On the 6th April, the Grand Lodge met, "by especial summons, at the Bunch of Grapes, *State* street," when the following resolution was adopted:

"*Upon motion*, to perfect a plan of *union* between the two Grand Lodges, as no official accounts were received from said Lodges,‡ this Grand Lodge came to the following resolution—That a new committee, consisting of seven, be appointed to act in conjunction with the other committee,§ who were to form a plan of union between the two Grand Lodges, and that said committee write to the several Lodges holding under this jurisdiction, to obtain their sentiments upon the subject, by proxy or otherwise, and report at the next quarterly communication." The committee consisted of Bros. Lowell, Edwards, Bartlett, Dexter, Scollay, Hayes, and Whipple.

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*It will be noticed that this was the first meeting after the death of M. W. Bro Rowe; and, consequently, when the other Grand Lodge was without a Grand Master. That body had not, indeed, yet determined what course it was proper to pursue, with reference to their connection with the Grand Lodge of England. The time was therefore judiciously chosen.

†Brother of the late Gen. Joseph Warren.

‡Meaning, doubtless, the Lodges under the jurisdiction, whose opinions had probably been asked by the former committee.

§A committee which had probably been appointed by the St. John's Grand Lodge, though the fact does not appear upon the records, which are at this time unfortunately defective, in this and some other respects, though generally full and satisfactory.

Here the matter seems to have rested, until the 5th of December 1791, when it was revived by the Grand Lodge, by the adoption of the following vote:—

"*Voted*, That a committee of seven be appointed, agreeably to the spirit of a vote of the Grand Lodge passed at a former meeting, (March 2, 1787), to confer with the officers of St. John's Grand Lodge upon the subject of a complete *Masonic Union* throughout this Commonwealth, and that said committee report as soon as may be convenient. *Committee*—Brothers M. M. Hays, John Warren, Paul Revere, Josiah Bartlett, William Scollay, John Lowell and Joseph Laughton."

The labors of this committee were crowned with success. The conference contemplated by the foregoing vote was had; and on the 18th January 1792, a "Special Grand Lodge of St. John was called at Bro. Colman's"—R. W. John Cutler in the chair. It was then

"*Voted*, That a committee of seven be chosen to confer with the committee from Massachusetts Grand Lodge and promote the proposed Union; provided it can be done on true Masonic principles, and that John Cutler, Samuel Parkman, Mungo Mackay, Samuel Dunn, John Foster Williams, Thomas Dennie and William Shaw, be the committee."

This committee, in pursuance of the great purpose of their appointment, met "at the house of Brother Samuel Parkman, Feb. 10, 1792,—all the members being present." The following is given as the result of their deliberations:—

"The committee, taking into consideration the present deranged state of Masonry in this Commonwealth, occasioned by the death of many of the Grand Officers, and neglecting for many years to appoint others in their room, and also taking into their consideration the proposal from the Massachusetts Grand Lodge, to confer with us, on the propriety of a perfect Union of the two Lodges: The committee having duly debated the subject—

"*Voted*, That such a Union would be for the benefit of Masonry in general, and for the happiness of the Lodges in this Commonwealth, in particular.

"*Voted*, To meet the aforesaid committee from the Massachusetts Grand Lodge, as soon as convenient, to consult and agree on the most suitable mode of Union, being perfectly satisfied from examining the book of our Constitutions, that we have full power and right to agree to such Union, and when united, to proceed to the choice of all officers necessary to rule the Lodge."*

The joint-committee having agreed upon the terms of the Union, and the manner of proceeding, the St. John's Grand Lodge was assembled at the Bunch of Grape's Tavern, on the 2d of March, when the committee of that body submitted the following report:—

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*This committee learned from the historical parts of the Constitutions, that in France Germany, and other parts of the Continent, where Masonry was originally established by the Grand Lodge of England, the Lodges had, at different times assumed an elective supremacy, and organized independent Grand Lodges; predicating their action on national sovereignty—as the Massachusetts Grand Lodge had recently done.

"The committee appointed by this Lodge to confer with a committee of the Massachusetts Grand Lodge on the principles of a perfect Union of the two Lodges,

"*Report*, That having had several meetings on the subject, have agreed that the proposed *Union* take place as soon as convenient, and when *united*, to proceed to the choice of Grand Officers for the present year; and that the choice may be made with that perfect harmony which has ever prevailed in the Lodges, it is recommended to the respective Lodges to appoint *Electors* from each Lodge, at a meeting which shall be had for that purpose, and those *Electors* shall appoint the first Grand Officers.

The joint committee have, in pursuance of the trust reposed in them, proceeded to draft a number of rules and regulations for the government of the Lodge, which they recommend to the deliberation of the Lodge.*

"All of which being read by the Secretary, it was unanimously—*Voted*, To accept the report of the committee, and that a Special Grand Lodge be held at this place, on Monday next, to carry the same into effect."

On the 5th of March following, the two Grand Lodges assembled for the final consummation of the Union. The Massachusetts Grand Lodge met at Concert Hall,—the R. W. Paul Revere, D. G. M., in the chair. "A Constitution and laws," says the record, "for associating the St. John's and the Massachusetts Grand Lodges, as unanimously agreed to by their joint-committee, and accepted by St. John's Grand Lodge, were read and deliberately considered; when the question, whether the said Constitution shall be accepted, was called for, and it passed unanimously in the affirmative." It was then

"*Voted*, That Brothers Warren, Scollay and Lowell, be a committee to prepare a list of candidates for officers of the Grand Lodge, and also a list of seven Electors, agreeable to the Constitution."

This committee reported the following names, and their report was adopted:—

R. W. John Cutler, Grand Master.
" Josiah Bartlett, S. G. Warden.
" Samuel Dunn, J. G. Warden.
" Samuel Parkman, G. Treasurer.
" Joseph Laughton, G. Secretary.
For Electors.—Brothers Revere, Dexter, Little,
Bradford, Swan, Lowell and Scollay.

A committee was next appointed, (consisting of Bros. Bartlett, Scollay and Bradford,) "to wait upon St. John's Grand Lodge, now sitting at the Bunch of Grapes, and inform them that this Grand Lodge have unanimously accepted the Constitution, and having taken the necessary steps, they are now ready to proceed to the choice of Grand Master, G. Wardens, G. Treasurer, and Grand Secretary."

During these transactions by the Massachusetts Grand Lodge, the St. John's Grand Lodge was in session at the Bunch of Grape's Tavern—R. W. John Cutler, D. G. M., in the Chair. Having dispatched some preliminary and unimportant business, it proceeded to the choice of the following Brethren, as *candidates* for officers of the *United* Grand Lodge:

R. W. John Cutler, Grand Master.
" James Jackson, S. G. Warden.
" Samuel Dunn, J. G. Warden.
" Samuel Parkman, G. Treasurer.
" Thomas Farrington, G. Secretary.
For Electors.—Brothers Samuel Dunn, Jas. Jackson,
Samuel Barrett, William Shaw,
Thos. Farrington, Thos. Dennie and Job Prince.

At this stage of the proceedings, the committee of the Massachusetts Grand Lodge, were introduced, and informed the Grand Lodge that the body they represented, had "completed their business, and their *Electors* were in waiting to join in Convention, to choose officers for the (United) Grand Lodge." The committee then withdrew, and the electors were ordered to proceed with the important business of their appointment.

The Brethren who met in Convention were—Paul Revere, *(Chairman)*, Samuel Barrett, James Jackson, Samuel Dunn, Job Prince, Thomas Dennie, Wm. Shaw, Thomas Farrington, John Lowell, Aaron Dexter, Wm. Scollay, Samuel Bradford, Wm. Little and Caleb Swan; "who, having examined the lists of candidates, unanimously made choice of the following Brethren, as the *first* officers of the *Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons, for the Commonwealth of Massachusetts:*—

R. W. John Cutler, G. Master.
" Josiah Bartlett, S. G. Warden.
" Mungo Mackay, J. G. Warden.
" Samuel Parkman, G. Treasurer.
" Thomas Farrington, G. Secretary."

The Convention then rose, and the members having reported the result of their doings to their respective constituencies, the "Massachusetts Grand Lodge," after the transaction of some necessary private business, was *dissolved*, and the St. John's Grand Lodge was "closed in due form."

On the 19th of the same month, the St. John's Grand Lodge was again assembled, "for the special purpose of *Installing* the Grand Master elect, and establishing the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons, for the Commonwealth of Massachusetts." The R. W. John Warren, (P. G. M. of the late Mass. G. L.) presided on the occasion, and having announced the business of the meeting, a committee was appointed to introduce the officers elect into the Grand Lodge. The records relative to the *Union*, and the regulations agreed upon, were then read, and the Rev. Brother Walter addressed the Throne of Grace, in an appropriate and fervent prayer. The R. W. John Warren then installed the new Grand Master, "in ample form; and after an animated address, calculated for the happy event, placed him in the Chair of Solomon." The Grand Master selected the R. W. John Lowell, Esq., for his Deputy, and announced the other necessary officers. Having finished the installation services, he delivered a Charge on the principles of Masonry, "in which his knowledge of the Craft was eminently displayed." A procession was then formed, "and the Brethren, in their proper order, paid the usual salutes and congratulations." After which, "an eloquent address was delivered by the Rev. Brother Walter," and the Grand Lodge was "closed in ample form."

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* We have given these regulations at the close of this sketch, presuming they would be interesting to the reader, as being the first law adopted for the government of the United Grand Lodge.

Thus was the *Union* of the two Grand Lodges in Massachusetts, begun and perfected in the true spirit of Brotherly-Love. And over the bodies thus happily united and formed, the distinguished Brother, whose name we have placed at the head of this article, was honored in being called to preside, as the FIRST GRAND MASTER.

Mr. CUTLER was born in Boston in the year 1723. Having been well educated at the public schools of the town, he was apprenticed, at the usual age, to learn the trade of a Brass Founder; which business he subsequently carried on at No. 39 Marlboro' street, now a part of Washington street. At the beginning of the revolutionary war, he resided in Cornhill, near the "Indian Queen Tavern;" and during the seige of Boston, his house was the resort of many of the British officers,—a circumstance that would seem to justify the inference, that he did not sympathize very warmly with the patriot-cause. Hence the reason, probably, why his name does not appear in any of those bold movements in which the "Mechanics of Boston" at that day so eminently distinguished themselves. His political opinions, however, whatever they may have been, seem not to have affected his social position, or impaired the confidence of his townsmen in his integrity. His position through life was that of high respectability. He had several daughters, one of whom married his friend and Brother, Capt. Samuel Dunn, who was Junior Grand Warden during the time he filled the Grand Master's Chair in 1791, and who in 1800, was elected to the Grand Mastership. He also had two sons, James and Benjamin,—the latter of whom was at one time High Sheriff of Norfolk County. Many of their descendants are among the most respectable of our citizens. He died, after a lingering confinement, at his residence in Marlboro' street, on Saturday, Oct. 26th, 1805, and was buried under Trinity Church (of which he was a member), on the following Thursday.

SECRET SOCIETIES.

WE take the following from the address of the Grand Master of the Grand Lodge of Ohio, delivered before that body at the beginning of its last annual communication. In the main, the sentiments and opinions advanced by our Brother are undoubtedly just and proper. We agree with him most entirely in the opinion, that from the multiplicity of Secret Societies, and their great popularity among the young men of the country, the Masonic Institution is exposed to, and frequently experiences the danger of, receiving into it, those who, having "learned out" in another school, set themselves up as teachers in ours,—often before they have laid aside their "swaddling cloths,"—and are found engaged in attempts to engraft upon it "some of the results of their experience"—"some exploded idea that had been presented and rejected long years before they or the institution from which they derived it was thought of." This is doubtless a serious evil, but we apprehend it is a temporary one, and cannot doubt that in good time it will cure itself—or rather that time and experience, with the conservative influences of the teachings of our Institution, will cure it. We raise no objections, however, to the views of our Brother on this point. But we cannot so readily agree with him in his recommendation to the Lodges—"When you make Masons, do it out of raw material, and not from that which has been used for some other purpose"—because, this would be requiring a condition-precedent for admission, unknown to the laws of Masonry. Besides, though it is doubtless true that a very large amount of unfit material from the quarries to which he refers, has been wrought into our own temple, yet, it is also true, that much of the beautiful finish-work to which we point with pride, is made of timber that was rough-hewn by other than our own Craftsmen. The true philosophy of life is, to take the world as we find it, make the best use we can of it, and be satisfied. Masonry applies this rule to men. It is the broad and comprehensive law of its existence. We cannot change it. The extract from the address of our Brother follows:—

> "The present state of the public mind in regard to secret societies is unprecedented, and their popularity unparalleled in the history of the country. And yet, strange to say, it is but a few years since they were an abomination and a stench in the public nostrils. Nothing can be done now, it would seem, without them. If the poor of the land are to be fed and clothed, it must be done by a secret society. Is the inebriate to be reclaimed, and those that are sober kept so, nothing will answer the purpose but a secret society. Is corruption in public offices to be arrested and the political atmosphere purified, it can not be done without a secret society. They, it would seem, are considered by both male and female as the only means by which all that is desirable can be accomplished—

all that is evil can be averted; the universal panacea by which not only man but woman-kind is to be 'redeemed, regenerated, and disenthralled.' The effect of all this upon our institution is exceedingly unfortunate. It is flooding it with a kind of material not fit for our building—not of the right shape—nor has it any of the marks of such workmen upon it as produce specimens that would come together in our edifice without the aid of metal tools. There is great danger, also, of the beautiful proportions of our edifice being destroyed by this badly wrought material. Better, my Brethren, use the rough ashlers just from the quarry in their rude and natural state, and square and number them with your own tools, than these specimens, the product of those who work by a different kind of architecture from ours, and consequently not fit for any part of our building. When you make Masons, do it out of raw material and not from that which has been used for some other purpose; so that when they are finished they may be *all* Mason—head and heart—and not half one thing and half another, and really nothing after all.

"By pursuing this course, you will secure a membership with a whole and undivided allegiance to Masonry—with minds properly imbued with its principles, for they will not be pre-occupied with ideas derived from other institutions which, if not opposed to, are at least not in harmony with ours.

"I have been led to these reflections from the danger which I conceive exists of the institution of Masonry being assimilated to or overslaughed by too great an influx from those ephemeral and in most cases proselyting institutions above alluded to. An individual acquires a taste for secret societies by being admitted into one of them, not by his own free will and accord, but by being over-persuaded by a friend; and so on to another, until he has gone the entire round, and finally into ours as the climax of his ambition; and by this time, instead of being willing to learn, or supposing that a person of his varied experience needs to learn anything, sets himself up as a teacher, and is not frequently found heartily engaged in attempting to engraft some of the results of his experience in other societies upon Masonry—some exploded idea that had been presented and rejected long years before he or the institution from which he derived it was thought of.

"A superabundance of this kind of material in a Lodge will very soon give it a tone and character totally at variance with Masonry, and indeed harmonizing with none, perhaps, of the different societies from which they were derived, but being a mere conglomeration of them all. The younger Lodges that feel the necessity of liquidating the expenses incident to their getting under way, are more exposed to this evil than others; especially is this the case when they hold their meetings in rooms that are occupied in common with one or another of the societies above alluded to.

"I would suggest the propriety of making a rule that no new Lodge should receive a Charter until it was provided with a suitable room properly furnished, to be used *exclusively* for its own meetings."

CORN, WINE AND OIL.

THE Masonic elements of Consecration are Corn, Wine and Oil. They are used in the Consecration of every new Lodge, and without them no Lodge can be consecrated. And yet it is doubtful if their symbolic meaning is generally well understood by many Brethren who witness the ceremonies in which they are used. In devoting or setting apart anything to religious purposes, the ancients regarded them as essential and indispensible in the performance of the ceremony. The tabernacle in the wilderness, and all its holy vessels, were, by the command of God, anointed with oil; and Aaron and his two sons were consecrated to the priesthood by the same ceremony. "Wherefore," says the late Dr. Harris, "do you carry Corn, Wine and Oil in your processions, but to remind you that in the pilgrimage of human life, you are to impart a portion of your *bread* to feed the hungry, to send a cup of your *wine* to cheer the sorrowful, and to pour the healing *oil* of your consolation into the wounds which sickness hath made in the bodies, or affliction sent in the hearts of your fellow-travellers." But our present purpose is to place in our pages, as convenient for reference, in the consecration of Lodges, and on all occasions where either of these elements is introduced into the ceremonies, the following collection of those passages of Scripture in which they are spoken of. We are indebted for the collection to the kindness of an intelligent and accomplished Brother, whose official position has enabled him to appreciate the great convenience of having the authorities on which most of the forms and customs of the Institution depend, where they may be more easily referred to and consulted:—

GENESIS.

The blessing which Isaac intended for Jacob:—

"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:" *Chap.* xxvii., 28.

The union of Jacob's ladder; when he anointed the stone which he had used for his pillows:—

"Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." *Chap.* xxviii., 18.

EXODUS.

Moses instructed as to the sacrifice and ceremonies of consecrating the priests:—

"And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened, anointed with oil: of wheaten flour shall thou make them." *Chap.* xxix., 2.

The consecration of Aaron:—

"Then shalt thou take the anointing oil, and pour it upon his head and anoint him." *Chap.* xxix., 7.

"And thou shalt take of the blood that is upon the altar and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him." *Chap* xxix., 21.

The continual burnt offering:—

"The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:"

"And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering." *Chap.* xxix., 39, 40.

The tabernacle anointed:—

"And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy." *Chap.* xl., 9.

DEUTERONOMY.

Promise of God's great blessings to Israel:—

"That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." *Chap.* xi., 14.

Holy things must be eaten in the holy place:—

"Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil. *Chap.* xii., *part of* 17 *verse*.

Tithes and firstlings of rejoicing before the Lord:—

"And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." *Chap.* xiv., 23.

The feast of tabernacles:—

"Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and wine:" *Chap.* xvi., 13.

The priest's due:—

"The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him." *Chap.* xviii, 4.

The curses for disobedience:—

"Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit." *Chap.* xxviii., 40.

"And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee." *Chap.* xxviii., 51.

The blessings of the twelve tribes:—

"And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil." *Chap.* xxxiii, 24.

The excellency of Israel:—

"Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." *Chap.* xxxiii, 28.

SAMUEL.

Samuel anointeth Saul:—

"Then Samuel took a vial of oil and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" *Chap.* x., 1.

I. KINGS.

Hiram King of Tyre gave to Solomon cedar trees and fir trees to be used in building the Temple, and received food in return:—

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year." *Chap.* v., 11.

II. KINGS.

Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth gilead:

"Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee King over Israel. Then open the door, and flee, and tarry not."

"And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel" *Chap.* ix., 3, 6.

Rab-shaketh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt:—

"Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us." *Chap.* xviii., 32.

II. CHRONICLES.

In the answer (in writing) of Hiram King of Tyre to Solomon it is said:—

"Now therefore the wheat, and the barley, the oil, and the wine, which my Lord hath spoken of, let him send unto his servants. *Chap.* ii., 15.

When Rehoboam dwelt in Jerusalem, he built cities for defence in Judah:—

"And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine." *Chap.* xi., 11.

Hezekiah commanded the people that dwelt in Jerusalem to give the portions of the priests and the Levites, that they might be encouraged in the law of the Lord:—

"And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly." *Chap.* xxxi., 5.

Hezekiah had riches and honors, and among his possessions were—

"Storehouses also for the increase of corn, wine, and oil." *Chap.* xxxii., 28.

NEHEMIAH.

The Jews complain of their debt, mortgage and bondage:—

"For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live." *Chap.* v., 2.

Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution:

"Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundreth part of the money, and of the corn, the wine, and the oil, that ye exact of them." *Chap.* v., 11.

The children of Israel make a covenant and the princes, Levites and priests seal it:—

"And that we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God;" etc.

"For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers. and we will not forsake the house of our God." *Chap.* x, 37, 39.

Nehemiah causeth the chambers to be cleansed:—

"And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine. and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests." *Chap.* xiii., 5.

PSALMS.

"I have found David my servant; with my holy oil have I anointed him:" *Chap.* lxxxix., 20.

"And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." *Chap.* civ., 15.

ISAIAH.

The office of the ministers (unto which they are incited) in preaching the gospel:—

"The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured." lxii., 8.

JEREMIAH.

The publication of the restoration of Israel:—

"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all." *Chap.* xxxi., 12

Ishmael, treacherously killing Gedaliah and others, purposeth with the residue to flee unto the Ammonites:—

"But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren." *Chap.* xli., 8.

EZEKIEL.

"Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil." *Chap.* xvi., 9.

"My meat also I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord God." *Chap.* xvi., 19.

HOSEA.

God's promises of reconciliation with the people:—

"And the earth shall bear the corn, and the wine, and the oil; and they shall hear Jezreel." *Chap.* ii., 22.

A promise of God's blessing:—

"They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. *Chap.* xiv., 7.

JOEL.

Joel declaring sundry judgments of God, exhorteth to observe them, and to mourn:

"The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth." *Chap.* i., 10.

Joel promiseth a blessing:—

"Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine and oil, and ye shall be satisfied therewith:" *Chap.* ii., 19.

ADDRESS

Delivered by M. W. John T. Heard, at the Consecration of Revere Lodge, Boston, March 27, A. L. 5857.

Worshipful Master and Brethren of Revere Lodge:

I would express to you my high appreciation of your readiness to comply with my wishes, that the solemn ceremonies of this evening should be conducted before Masons only; and this compliance is the more entitled to my grateful consideration, since that you had, before learning my views, proceeded far in making arrangements, not easily changed, by which this occasion was to have been public. Your generous act on me its the approbation of the whole fraternity; and the loyalty it manifests, gives assurances that the principles of our Order will ever find, at your hands, unyielding support.

It is not necessary that I should at this time assign reasons for my objections to constitute a Lodge before persons who are not members of the fraternity; further than to say, that the full efficacy of the solemnities cannot be realized by those upon whom they are intented to act, except in a closely tyled Lodge. It may be observed, also, that it is becoming too general among the Lodges to display to the world the construction and decorations of our Lodge-rooms, and to an imprudent degree, our rites, which appears to me to be inconsistent with the plan and ground-work of Masonry. I do not see any good to be obtained by publicly exhibiting any of the ceremonies practised in our halls.

Our Constitutions declare that "every new Lodge shall be solemnly constituted by the Grand Master and his officers, or by some competent Brother especially commissioned by him for the purpose." In compliance with this regulation, and with ancient usage, I have constituted you into a regular Lodge, and from this time forth you will, it is hoped and belived, constitute a brilliant link in that great chain of Masonic societies which encircles the globe. In this relation you have great duties to perform,—directly, they relate to the limits of your borders; indirectly, they embrace the universal brotherhood. And, in order to exercise the highest, noblest and broadest Masonic duties, it is well never to loose sight of the fact that in all your actions you are doing that which may affect, for good or evil, the entire brotherhood. When you are assembled within the four walls of this room, let not your mental vision, nor your fraternal feelings be circumscribed by their limits; and always remember that there are those in every part of the earth who are your Brethren, whose rights and honor you are most solemnly bound to regard and protect. It is your first duty to manage well your own Lodge; but let me assure you that its best management will best promote the welfare of this jurisdiction, and in the highest degree protect the interests of the fraternity wheresoever dispersed.

You have chosen a name for your Lodge, cherished by Masons and honored by our countrymen. In the revolutionary struggle which resulted in placing the American colonies among the nations of the earth, Revere was conspicuous, maintaining a character for patriotism, intelligence and integrity which won for him the esteem and confidence of his copatriots. He was initiated as a Mason in St. Andrew's Lodge, in Boston, Sept. 4, 1760, and was raised January 27, 1761. He was Senior Warden of that Lodge in 1764 and Master in 1770. He was afterwards Junior and Senior Grand Warden and Deputy Grand Master of "the Massachusetts Grand Lodge." He was one of the fourteen electors who were appointed in 1792, to choose the officers of the new organization resulting from the union of the two Grand Lodges that had previously, for many years, held equal jurisdiction in Massachusetts. After the Union, in 1795, he became Grand Master, which station he filled with ability for three years. In all the walks of life, this distinguished Brother maintained an honorable character. In selecting his name, therefore, for that of your Lodge, you have shown a due appreciation of merit, most creditable to your judgment. In him you have chosen an exemplar worthy of the strictest imitation—one, if faithfully followed, that will surely conduct you to Masonic excellence.

I am apprehensive that Lodges generally do not realize their true relation to the Grand Lodge; that they regard that body as a power in some degree isolated from the fraternity; and that its authority is exercised by persons too far removed from the interests of the subordinate Lodges, to feel deeply for their prosperity. Nothing can be farther from the fact. The Grand Lodge is composed of their officers, permanent members, and Masters and Wardens of every subordinate Lodge in the jurisdiction. A Lodge may be represented by proxy, who is the substitute for the first three officers. The present number of permanent members,—Past Grand Masters, Past Deputy Grand Masters, and Past Grand Wardens,—is thirtyfour, one of whom is now an officer. The number of officers entitled to vote, exclusive of him who is also a permanent member, is eighteen. Excepting Bethesda Lodge, Valparaiso, there now are in the jurisdiction of Massachusetts, ninety Lodges, each of which is entitled to three seats in Grand Lodge, giving them two hundred and seventy votes in that body. It therefore appears that there are three hundred and twentytwo members composing the Grand Lodge, of which two hundred and seventy are officers and representatives of the subordinate Lodges. How apparent, then, is it that the Grand Lodge is not a small body set apart, as some seem to think, to control the affairs of Masonry, without responsibility to the rest of the fraternity. Composed so largely of representatives from subordinate Lodges, it has rather the character of a General Assembly of Masons, which before the establishment of the Grand Lodge of England used to govern the institution in that kingdom! You now are a legally constituted part of this Masonic Jurisdiction, entitled to three votes in the Grand Lodge, and I hope your first three officers,—the only properly qualified representatives of your society,—will always manifest an interest and pride to share in all the proceedings in that body.

Worshipful Master: The organization of Masonry renders you the governor and responsible head of Revere Lodge, to whom alone the Grand Master and Grand Lodge, look for the faithful performance of the various duties devolving upon your Lodge. For the time being, your authority over your Lodge is supreme and no one can be permitted to call in question, by appeal to the Lodge, any of your decisions. If your Brethren should feel aggrieved at any act of yours, their only remedy is by appeal to the chief executive officer or to the Grand Lodge. But, my Brother, your interest in promoting the welfare of your Lodge, and your knowledge of Masonic law and usage, assure us that you will so rule and govern, that peace and harmony will prevail throughout the borders where you hold authority. I express for the Grand Lodge and for myself the hope that this, the youngest Lodge within our jurisdiction, may become one of the foremost in propagating a correct knowledge of our art and in dispersing the blessings that flow from the faithful and heartfelt practice of the benevolent principles of our institution.

THE MASONIC ESSAYIST.—NO. 4.

BY BROTHER ANDRES CASSARD.

In the first degree, we have seen the MAN leave the profane life to enter upon the Masonic, or Masonically speaking, to emerge *"from darkness to light."* If he shows himself docile, heeds the counsel of *those who try to put him in the true path*, and if he heartily wishes *to be further instructed, and obtain more light*, he is brought again into the temple. If he has made sufficient proficiency and is *duly qualified*, he is admitted, and instructed in the *use* of the *implements* of this degree, in their proper symbolical sense, and in the forms and attributes of the *stones*, and quality of the materials, of our mystic Art. Then he receives additional light. The *manner* of wearing the APRON, indicates the laborious and diligent laborer, imbued with fervor for the study and practice of the Art. The *material* work has ceased:—from the *practical*, he has passed to the *theoretical*. He is in a more elevated sphere, and he no longer walks with vacillating steps, as in the previous degree. He proceeds more confidently in the broad road he travels; and the *true point* he is anxious to arrive at, is near at hand. Every thing stimulates him, and imparts *scope* and hope. *Possessing* already the science of the *material things* appertaining to the Art, and instructed in the *moral* and *spiritual ones*, the Fellow-Craft enjoys among his Brethren, the satisfaction produced by the combination of them, and *realizes* the importance of his own position and attainments. He becomes possessed of a noble ambition to advance in knowledge, and is stimulated to make further progress in the *Royal Art*. The Master's Degree is now his aim.

A worthy, well qualified and well disciplined Fellow-Craft is, no doubt, possessed of all the qualifications necessary to constitute an excellent Master Mason.

Let us sketch the second period of man's life,—or manhood.

The kind of *ideality* traced in the sketch of the first part of man's life, assumes here a character of *reality*.

Burning with the fire of *youth*, the *man* leavest he narrow limits in which he was before circumscribed, and throws himself intot he wold. By what he has studied, he has become conversant with the elemental part of different things; but he does not possess the science, art or profession, necessary to secure him a desirable social position. He has not yett he necessary knowledge of thec ustoms of society; he is therefore bound to study them, and to trace a plan for his future conduct. The profession to which he is devoted, by the suggestions of his parents, or by his own inclinations, is the object of his deepest meditations. *He works* in union with his *associates*, under the care and direction of skilful teachers; and once instructed, he throws himself into some public business. He may perhaps become a jurisconsult, physician, merchant, judge, &c. He may become the head of a family. The new duties he has contracted absolve all his time. All interest him ardently in his social state—all is pleasure and joy. But it is not long before he finds that his desires and aspirations are not satisfied. He dreams, wishes and hopes; and soon gives way to his illusions. Whatever may be his position or fortune, *he wishes something more. He finds a void still unfilled.*

This is the second period of man's life. We compare it with the Fellow-Craft, anxious to become a Master Mason.

Let us follow up the analogy between man in civil life, and the Freemason, and the propriety of our comparison will be more and more apparent and just.

ST. JOHN THE EVANGELIST.

We are indebted to the politeness of the author for a copy of an eloquent and well written address, delivered at Pine Bluff, Arkansas, on the 27th December last, by our Brother the Hon. E. H. English, of that place—the whole of which we should be pleased to lay before our readers had we the necessary room in our pages to spare. But not having it, we content ourselves with the following extract:—

"The sons of Benjamin and Judah bowed their necks to the yoke of the conquering Turk; the spot once hallowed by the harp of David, was desecrated by the foot of the infidel; and the crescent, triumphing over the cross, impiously waved above the sepulchre of the Saviour!—Europe was in a blaze!—moved by the wonderful eloquence of Peter the Hermit, her teeming millions rushed, like an ocean tide, to the Holy Land. Siege followed siege until the brow of Mount Moriah was gory with human blood. In these chivalric conflicts, many Ancient Craft Masons fought side by side with the heroes of the magnanimous Order of the *Knights of St. John;* and on the plains of Jerusalem, the two Orders, entering into a solemn compact of friendship, mutually agreed that henceworth, Lodges in Christian countries should be dedicated to St. John the Baptist and St. John the Evangelist, who were both eminent patrons of Masonry. In jurisdictions where this agreement has been observed, it has been the custom of the fraternity to hold festivals upon the birth days of these good men, in order to perpetuate the memory of their virtues among the Craft, and to secure, as far as possible, an imitation of these virtues. In accordance with this time-honored custom, we have assembled to-day for the purpose of celebrating the anniversary of St. John the Evangelist.

"St. John was the son of Zebedee, a fisherman, and followed the humble occupation of his father, until he was about twentyfive years of age. It is a remarkable fact, that the larger number of men who have attained to eminence, and stood out as great moral and intellectual lights upon the coast of time, have sprung from the lowly walks of life. The humble son of poverty, blessed by Providence with a strong native intellect, a well developed physical constitution, and a laudible ambition, depending upon his own energies, toils his way up the hill of fame, until he commands the admiration of his country and his age. Whilst, too often, the more fortunate child of wealth, sits down by the way-side, indulges in the ease and luxury secured him by the industry of his father; wastes his life in idleness, or prodigality, and dies '*unwept, unhonored and unsung.*'

"Visiting a Lodge during the last fall, I assisted the Brethren to initiate a young man with a bright eye, a beaming face, and a benevolent expression. Whilst lecturing upon this beautiful degree, I charged him that he must on no account commit to *writing* any of the *mysteries of Masonry;* telling him, that *these* were treasured up in the memories of men, and transmitted from one to another, and from age to age by means of oral teaching.

"'Sir,' said he, 'there is no danger of that; it is my misfortune not to have been taught how *to write!*'

"Upon my suggestion, the Lodge cheerfully donated to him a small sum of money, to send him to a neighboring writing school, to learn this valuable art; and I advised him to devote all his leisure time to the reading of books, and the acquisition of useful knowledge. The lapse of time may prove, that a chord was here touched, that will vibrate through coming years; and a purpose here aroused, that will lead this young man, step by step, from the vale of obscurity, into the light and glory that shine upon the path of the good and the great! It is the tendency of Masonry, not only to lead young men, who follow her sublime teachings, into the ways of virtue, but to induce them to cultivate the flowery fields of literature, and toil for eminence in the mazy walks of science.

Under a proscriptive edict of the Roman Emperor Domitian, St. John was banished to a barren little Island in the blue Ægean, called Patmos, where, in the deep solitude of its wild scenery, he saw and recorded those wonderful prophetic visions, which are wrapt in profound sublimity, and awful grandeur and surpass the comprehension of the wisest commentators. On the accession of Nerva, he was recalled from exile, and returned to his former home at Ephesus, in Asia Minor, where he lived until he was an hundred years of age.

"In the meantime, during the reign of Vespasian, the Roman Eagle, borne aloft by the *scourging* Titus, had again swept over the land of Judea, and the desolating invader had battered down the walls of Jerusalem, and driven the plow-share over the foundations of the second Temple. The genius of ruin spread her raven wings over the fated mount of Zion, and the voiceless harps of the mournful daughters of Rachel were hung once more upon the willows! During these stormy events, Freemasonry declined, her craftsmen disbanded, her Lodges were broken up, and her altars deserted. Afterwards, at a general meeting of the Craft, held at the city of Benjamin, it was concluded that the principal reason for the decline of Masonry, was the want of a Grand Master to patronize the Order. They, therefore, deputed seven of their most eminent members to wait upon the venerable St. John the Evangelist, at Ephesus, and invite him to accept the office of Grand Master. Though now a very aged man, being about ninety years old, yet having been initiated into the mysteries of Masonry in the early part of his life, he accepted the honorable office; and devoted a portion of the remainder of his days to the promotion of an institution which he regarded as secondary only to that great mission for which he had abandoned the occupation of his father, and employed the energies of a long and eventful life. Under his administration, Freemasonry revived, her scattered craftsmen again assembled at her Lodges, and re-kindled the expiring *lights* at her altars!

The example of St. John is worthy of the imitation of all the aged members of the fraternity. Young men are generally zealous in the cause of Masonry; but it too often happens that when men grow old, they become absorbed in business occupations; or the hopes and ambitious purposes of life having faded, they sink down into inactive retirement; neglect to attend the Lodge meetings; cease to be useful; and no longer exert themselves in the promotion of the noble virtues of the Order. This is not as it should be. The aged man is a connecting link between two generations. He receives the mysteries of Masonry from the one, and transmits them to the other. He is a *light* and a *land-mark* to guide the young and the inexperienced along the *beautiful way*, established by the *founders* and *fathers* of Masonry. When he is in the Lodge, the junior members sit modestly at his feet, and listen with admiration to the words of wisdom that fall from his lips. Life, at most, is but a brief span; and man has much to accomplish, in a short time, for himself, his family, his country, and his God. Active, energetic habits, preserve the vigor of the physical and mental powers, and often prolong the period of human existence. As long as the lamp of life continues to burn—as long as the foot of man is permitted to linger upon the shore of time, something good remains to be done, and the last moment allotted to him, should be employed in its accomplishment. And thus the aged man may fall asleep, like the sun sinking beneath the horizon on a cloudless evening, throwing back upon the gathering shadows of night, his last, but *brightest* and most *beautiful* beams!

"On a beautiful autumnal evening, near the close of the first century, a band of Brethren devoted to the mystic art, had assembled in a lovely vale, at the foot of one of the mountains of Judea, through which murmured a bright little stream, hastening on to mingle with the waters of the Jordan. The Tyler, who occupied a position upon the mountain, commanding a view of the surrounding country, observed the approach of a solitary traveller. He was a very aged man, a resident of Ephesus, and returning from his last visit to Bethsaida, the home of his childhood. The watchful Tyler very soon recognized the identity of the traveller, and proclaimed to the Craft below, that the beloved *Grand Master* was approaching! A spontaneous shout of joy went up from the whole Craft, giving voice to mountain peak and crag, which echoed the joyful welcome; and in a few moments the venerable St. John stood in the midst of his devoted Brethren! His last words to them were: *'My dear children, love one another!'* And these, perhaps, were the parting words of admonition, addressed by him, to every Lodge that he visited, whilst acting as Grand Master.

"*'My dear children love one another!'* What a volume of meaning in this simple sentence! The angel who bore the sainted John to the *realms of light* inscribed it in golden letters upon the starry decked heavens; and the *spirit* of Masonry catching up the words, has utterred them in a '*still small voice*' above all the storms of passion that have raged in this sin-cursed world, during the last seventeen centuries!"

PRINCE MURAT.

The following address was delivered at the opening of the Masonic Congress (so called) in Paris in June 1855, by Prince *Murat*, as Grand Orient of France:—

My Very Dear Brothers:—Receive here the very sincere thanks which I express in my name, and in that of the entire Fraternity.

The foreign Orients who have chosen to reply to the call which I made to them, as the organ of French Masonry, have felt the necessity there was for us, as a society of beneficence, to close up our ranks.

After forty years of peace, war renders our mission more difficult; in renewing our zeal, it furnishes us the opportunity of showing to the profane all that is grand and generous in our institution. Our mission is a holy one; we labor to render men better; and, in order to accomplish this object, we appeal only to the noble and generous instincts; Love, Fraternity and Charity are the sentiments we invoke.

It has been said, "Bad kings engender republics, and bad republics engender royalties." Very well, my Brothers, for men animated with bad passions, all government is bad; for those who know how to curb their desires, and who are inspired with the love of their fellow-man, every government is good. It is for this, that, in its wisdom, Masonry has excluded all discussions of politics. It is easy, in effect, to govern good men, who have only in view the love of their fellow-man.

It is the same in a Masonic point of view with religion. All men who believe in the existence of a Supreme Being, the Great Architect of the Universe; who believe in the immortality of the soul, and consequently in an eternal well-being; every man who feels the love of his fellow-man vibrate in him, is acceptable among us. Our mission is, then, to render man better, or rather say, to cultivate that which is good, and to repress all that is bad.

Our mission is great, you see; but everything in the world is judged by comparison.

We cannot but be gainers by frequent convocations, and by studying the most efficacious means to strengthen the bonds which unite us to each other.

I have said, after forty years of peace, a war, of which no one can foresee either the length or the result, comes to revive the zeal of every Mason. Each change of government which has taken place during many years, in weakening the prestige attached to each of them, has given more force to public opinion, which all governments are now obliged to respect.

It is, then, a service which Masonry renders, not only to humanity, but to the government, itself, whatever its form, when it directs the opinion of the masses toward Virtue, Fraternity and respect to the laws.

My very dear Brothers, if I have been able to make you comprehend my thoughts, you will feel, like me, the necessity of extending the influence of Masonry in the world; and you will devise, before we separate, I hope, some means of attaining that object. It is necessary that a Brother, whatever may be the country which he inhabits, whatever may be the flag under which he serves, may find a fraternal hand always ready to alleviate his sufferings; and that every government, finding itself strong in the philanthropic support which they will find among the people elevated and instructed by us, setting aside national rivalries, may, among the people whom they are called to govern, find only Brothers.

WHAT ARE CASES OF EMERGENCY?*

In Anderson's Constitutions, "On the Duty of Members," Art. I, we find, "No man can be accepted a member of a particular Lodge without previous notice, one month before given to the Lodge, unless by a Dispensation." When, therefore, these Lodges came to form By-Laws for their own government, we find this provision of the Constitution indicated by the following: "Shall stand recommended one month, except in cases of emergency, after which time he shall be balloted for." The words here, "in cases of emergency," being intended to be synonymous with "unless by a Dispensation," in the Constitution.

Seeing, then, that the Constitution of Masonry, as well as most By-Laws of Lodges, look to cases of emergency, without, in either instance, indicating what constitutes them, it becomes necessary to enquire into and settle, as far as we can, what are cases of emergency?

In common parlance, a case of emergency is one which does not admit of delay; cannot wait the ordinary and prescribed routine of the delays of law; but demands prompt action. It is very evident, then, to every skilful lover of our time-honored Ritual, as well as every proficient in its Jurisprudence, that this demand must be real, and based on high and imposing reasons, to authorize a resort to extra Constitutional means to carry it into effect. To justify a resort to a power greater than the Constitution, made so by itself, for special and particular occasions, implies at once, and on its face, a great and over-ruling necessity.

Such cases are not to be found in the ordinary reasons given; such as a profane who has been living in close proximity to a Lodge, and in daily association with Masons from early manhood to advanced life, and never once thought of becoming a Mason, and contributing his aid mentally or pecuniarily in alleviating the distresses of humanity, until adversity overtakes him, or a sudden desire to leave his native home to seek a better in some foreign or distant land. Then, all at once, he becomes very much enamored of the provisions of Masonry; it will afford him protection on his journey; will guard him against the evils of sickness and want; and, at his journey's end, will introduce him at once to warm and sincere friends. Without delay he seeks some neighbor whom he knows to be a Mason, and asks him to draw up and send in his petition. Let every man of honor and integrity read these words of that petition, "unbiassed by friends, and uninfluenced by *mercenary motives*, he freely and voluntarily offers himself as a candidate for the Mysteries of Masonry, and that he is prompted to solicit

this privilege by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to his fellow creatures." We say, let any honorable man read these words, and enquire into the worthiness of the petitioner who signs them under these circumstances. He would say at once, he stands convicted, over his own signature, of falsehood and duplicity, and is certainly unworthy to become a Mason.

But there is another class, and we blush to name them, those who have no higher aim than the privilege of wearing the high badge of a Mason, which may entitle them to a place in some public ceremony, procession, &c. These have far less honorable motives than the former; for we find, the procession or display being ended, the apron is laid aside, never to be resumed, except for some purpose of selfish advancement; while the former, having realized some of the blessings attendant upon the inestimable privileges with which he has been invested, arriving at his journey's end, seeks a Lodge, and identifies himself with Masonry by becoming, in some instances, a zealous and working Brother.

Can these, then, be the cases of emergency which would justify a resort to extra Constitutional measures to gratify their hot haste in entering, thus unprepared and unfitted, our Holy Temple? We think not; and would take this opportunity to say, that the Institution cannot hold the Mason entirely blameless who, with a knowledge of the facts, aids such profane, or gives countenance to his petition so far as to endorse and present it. The ordinary excuse of being about to travel to a new home is, at this day, by no means valid; for such has been the appreciation of Masonry by all civilized countries for the last century, that there is scarce a neighborhood to be found where there is not a Masonic Lodge; and looking at the question through another and equally justifiable medium, we would say, it behooves the profane to contribute his fees for Initiation to that Lodge from whose stores he expects to derive assistance, if need be. Therefore, let him take a certificate of character with him, and attach himself to a Lodge in the home of his adoption.

From this it is manifest that we consider the real and well-grounded cases of emergency as extremely rare; if neither the desire for gain, nor the hope of temporary position and fame can plead their excuse, one would suppose there could scarcely arise a case presenting the claims which would justify a resort to such extreme measures, as the introduction of a power greater than the Constitution.

But one such presents itself to the minds of the Committee, which we will name for your consideration; we allude to the patroit soldier or sailor, called suddenly by the voice of his country to fight her battles on the tented field or briny deep, with no home but his canvass-covering in one case, and his frail bark in the other, each, however, rendered sacred by the ample folds of his country's flag flying over them. A young man of this class, of unexceptionable character, having been reared and educated by his country in the school of military art and strategy, when about to leave his peaceful home, in obedience to the sudden summons of his superior, sends in his petition, and asks, in addition to the other many benefits that Masonry will invest him with, her God-like "open sesame," which opens and lays bare the heart of even a savage foe, if a Brother, to the claims of mercy from a fallen warrior.

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* From a report in Grand Lodge of Virginia, Dec. 1856.

In this case Masonry would testify a departure from her written laws, by her well established desire and duty to sustain the government of her adoption, and in common with the other classes of society, would lend her aid in the future protection of the petitioner, by hastening, with more than usual speed, to throw over him the powerful Ægis of her world-wide name and influence.

INCREASE OF MEMBERS.*

The large number seeking admission into our time-honored Institution, seems to have attracted the attention, and awakened some solicitude as to its ultimate results, in the minds of our respected and intelligent Brethren; and we find that they are taking commendable steps to check an indiscriminate increase, by requiring a more rigid examination into the character and qualifications of the applicant, exercising the power of the ballot-box, and such other Masonic means as will tend to preserve and present the institution of Masonry in its true character. The fact cannot be denied, that the door of Masonry has been too widely opened, its standard greatly lowered, the means of admission too easy, and its discipline too lax for ultimate good. Its present great popularity has attracted the attention of too many who have neither the head nor the heart to fully understand its true character, or regard its requirements. It seems, of late, in too many instances, to have been only necessary for a man simply to express his desire to be a Mason, and, regardless of standing and fitness, the door is at once opened, he is admitted and hurried through the several degrees in most unwarrantable haste, without a sufficient knowledge even of being able to make himself known as a Mason: Nay, the fact is more than once adverted to, that *Masons*, in direct opposition to their duty, have not hesitated to solicit and beg their friends and neighbors to permit them to present their names for initiation; practices resulting in lessening the character of the Institution, unjust to the applicants and the Lodge, destructive to its peace and harmony, at war with the just requirements of Masonry, and meriting, as it should receive, the severest condemnation. The time has come when these evils should be corrected, and the profane made to realize and acknowledge the great privilege to be permitted to enter the door of Masonry, and that worthiness, in its fullest sense, is alone the recommendation. This can only be taught him by upholding the standard of Masonry, by each man fully understanding and living up to this standard, and exhibiting in his life and conduct his own estimate of its true character; stamping his condemnation of vice and immortality in all its Protean shapes, by so living as to take away the reproach too often resting upon the name of Mason, and by presenting for initiation those only who will so live and act as to command the just tribute due to Masonry: so that, when he is known as a part of this noble Temple, it shall be to bring forth the just commendation, that to be a Mason is to be all that is noble, good and true in man.

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*From the report of the committee on correspondence in the Grand Lodge of Virginia, Dec. 1856.

MASONIC TRIALS.

We think the following report on this important subject, adopted by the Grand Lodge of Ohio, of sufficient interest to entitle it to a place in our pages, inasmuch as it may be of service to Lodges in other parts of the country, in the adjustment of similar cases:—

The standing committee on Grievances have had under consideration the record, papers, etc., on the appeal of J. E. H. from the sentence of Corinthian Lodge, No. 111, expelling said H. from the rights and privileges of Masonry for gross unmasonic conduct, and report, that were they governed alone by the proof in the cause as reported in the record, they would recommend that the sentence of said Lodge in the premises be sustained; but, in the opinion of your committee, important legal requisites are wanting in the proceedings of the Lodge, to authorize the sentence pronounced. Section 23 of the Rules and Regulations of the G. Lodge for the government of its subordinates, provides that "no subordinate Lodge shall proceed to suspend or expel a Brother for unmasonic conduct of any description whatever, except for non-payment of dues, unless it be upon written charges and specifications, made out and filed with the Secretary, whose duty it shall be to furnish the accused Brother with a copy thereof, if of a nature to be reduced to writing, at least ten days previous to the trial, with notice of the time and place of trial."

The certified proceedings in this case, show that on the 15th day of July, 1856, charges in due form were preferred against said H——, which were referred to a committee for investigation; that on the 16th day of July a member of the committee furnished the accused with an attested copy of the charges, together with a notice that the committee would meet on the 22d day of said month, at the Lodge room, at which time he was requested to be present at the examination of the charges. The committee met at the time and place specified, and the accused appeared before them, and on being asked "as to what he had to say in answer to the charges," replied, "not guilty." The evidence was received and examined in the presence of the defendant, and the committee adjourned.

On the 6th day of August, the committee again met, and agreed that the charges were sustained, and on the 12th day of the same month reported to the Lodge, at a stated meeting, their proceedings and the evidence, together with a resolution recommending the suspension of the accused; which report, on being read, was laid on the table. At this meeting, the committee find by a statement of the defendant that he was present, as one of the members of the Lodge, but not in pursuance of any notice to him that the case would be tried.

Afterward, on the 9th day of September, at a stated meeting of the Lodge, at which the defendant was not present, the report of the committee was taken up, and the same, after amending the resolution so as to expel the accused, was agreed to. There is no evidence that the defendant was notified that the case would be heard at that meeting.

These proceedings, your committee are of opinion, are irregular. The trial (if any there was), took place before the committee instead of the Lodge, which was the only competent tribunal to try the cause; and notice was never served upon the accused, stating the time when the case would be heard by the Lodge.

Believing that a Brother against whom charges are preferred should have the full benefit of all his legal rights, and especially that he should, in conformity to the express provisions of the above quoted regulation, have at least ten days' notice of the time and place of trial, your committee are compelled to recommend the adoption of the following resolutions:—

Resolved, That the record of the proceedings of Corinthian Lodge, No. 111, on the appeal of J. E. H. together with the proofs and papers in the cause, be remanded to said Lodge, with directions for said Lodge to proceed to try the accused, after he shall be furnished with a copy of the charges and specifications, together with a notice of the time and place of trial, by the Secretary of said Lodge, at least ten days previous to the trial.

Resolved, That the evidence in the cause contained in the record and papers remanded as aforesaid, may be used on such trial, with any other legal proof which the Lodge or the accused may produce thereon.

RULES OF LAW AND PRACTICE.

THE following resolutions, or rules for the government of Lodges, are taken from the proceedings of the Grand Lodge of Illinois, as they have been adopted from time to time by that intelligent and highly conservative body:—

Resolved, That this Grand Lodge instruct all the Subordinate Lodges not to act upon any petition, either for initiation or membership, unless the same shall have laid over one lunar month.

Resolved, That Subordinate Lodges shall not receive a petition for initiation from an applicant who lives nearer to another Lodge than the one he petitions, without first obtaining the unanimous consent of the other Lodge, at a regular meeting.

Resolved, That it is the sense of this Grand Lodge, that Subordinate Lodges under this jurisdiction should not employ travelling Lecturers appointed by Grand Lodges of other States, or those claiming to be appointed by any authority, except by the M. W. Grand Master of the State; nor permit them to lecture in their Lodges.

Resolved, That vacancies in all the offices of a Lodge, except the Master and Wardens, can at any time be filled in the usual manner.

Resolved, That the Lodges under this jurisdiction be instructed to require of every candidate for advancement, to arrive at such proficiency as readily and legally to make himself known to Masons in the dergee or degrees he shall have taken, before he can be advanced; which shall be ascertained by examination in open Lodge.

Resolved, That no Letter or Warrant of Dispensation shall be granted to form a new Lodge, unless, in the recommendation of the nearest Lodge, a certificate shall be embodied, that the Master recommended is fully competent to confer the three first degrees in Masonry.

Resolved, That it is the sense of this Grand Lodge that no Subordinate Lodge in our jurisdiction should confer any of the degrees on citizens residing in another jurisdiction, without the consent of such foreign jurisdiction, first had and obtained.

Resolved, That the Subordinate Lodges under the jurisdiction of this Grand Lodge be instructed not to initiate any candidate who has not resided in the State of Illinois twelve calander months before such application be made; and that the expediency and propriety of adopting a similar rule, be earnestly recommended to our sister Grand Lodges of the United States, as being one means of preventing unworthy men gaining admission or access to the thresholds of our mystic temple, and also to preserve peace and harmony.

Resolved, That Subordinate Lodges under this jurisdiction be required not to confer the degrees on any candidate, unless he be a perfect man, having no maim or defect in his body, that may render him incapable of learning the art and being instructed in the degrees.

Resolved, That it is not in the power of a majority of the members of a Subordinate Lodge to surrender the Charter of said Lodge, so long as seven Master Masons, members thereof, continue to work under said Charter, and according to the ancient landmarks of Masonry.

Resolved, That the old established Masonic law, that there is no appeal from the decision of a Worshipful Master of a Subordinate Lodge, except to the Grand Lodge, is a salutary law, and should be cheerfully conformed to by Subordinate Lodges.

Resolved, That it is the sense of this Grand Lodge, that no elections for officers should take place in a Lodge U. D., but that all vacancies should be filled, by temporary appointments, by the Worshipful Master.

Resolved, That every Master Mason, on being summoned or notified, is bound to attend the meeting of the Lodge so requiring him, whether the same be done for the purpose of getting his testimony on matters before the Lodge, or to answer charges against himself.

Resolved, That every Master Mason, whether he be a member of a Lodge or not, is bound to obey any summons, issued by any Lodge under whose jurisdiction he may reside, without question as to the object thereof.

Resolved, That any member of a Subordinate Lodge is subject to the discipline thereof, excepting only the W. M.

Resolved, That no Subordinate Lodge shall be permitted to return a petition which has been presented and referred for membership or initiation, without first balloting for the candidate.

Resolved, That no ballot shall be spread for the initiation of a candidate except at a regular communication, unless under a special Dispensation from the M. W. Grand Master.

Resolved, That Subordinate Lodges, in petitioning the M. W. Grand Master for a special Dispensation to confer degrees, shall set forth fully and clearly the emergency making it expedient for the Dispensation.

Resolved, That the "Masonic Trestle Board," published by R. W. Bro. Charles W. Moore, of Boston, is a publication eminently meriting the approbation of this Grand Lodge, and that the Subordinates within the jurisdiction of this Grand Lodge, be recommend to make use of the same in conferring degrees.

Resolved, That it is the opinion of this Grand Lodge, that when any candidate for the privileges of Masonry, shall be rejected by a Subordinate Lodge, by a mistake or misapprehension, the person or persons making such mistake, or voting under such misapprehension, may at any future meeting have the opportunity to correct their votes: *Provided*, all the members of said Lodge have notice that said application will be made at said meeting.

Resolved, That no Lodge working under the jurisdiction of this Grand Lodge, shall be allowed to do any irregular work, unless it be by Dispensation from the

Grand Master; and any Lodge working under such Dispensation, shall be required to return such Dispensation to this Grand Lodge, at its first communication thereafter.

Resolved, That it is the sense of this Grand Lodge, and they would therefore instruct all Masters of Subordinate Lodges, or those who are called upon to confer the three degrees of Symbolic Masonry, that they are required to give the degrees in full, together with the lectures; and that no work, according to the Ancient Charges, should be undertaken by any Lodge, that they cannot in due time perfect.

IMMORALITY.*

It becomes my duty, occupying the position I do, to reprehend some vices and immoralities that I fear, are too prevalent amongst us, for persons, professing to be governed by the moral law contained in that volume, the observance of which I have just been endeavoring to enforce.

At the Grand Communication of 1853, we adopted the following resolution, viz:—

"*Resolved*, That any kind of gambling, profane swearing, and the intemperate use of ardent spirits, is unmasonic, and that the Grand Lecturer be requested to give the same in charge to the Subordinate Lodges, and that such as are guilty of such unmasonic conduct be subject to admonition, suspension or expulsion."

This is now the law governing every Lodge within our jurisdiction. Circumstances called for its enactment, else it never would have been passed. What has been its operation? Has it been observed? I would urge its enforcement wherever needed. Can any reasonable man seriously doubt, for a moment, those practices to be immoral? They are unmasonic, being unmasonic they require discipline. These views, doubtless, are correct; but who comes within their perview?

He who follows any kind of gambling as a profession—as a means of livelihood, is a Gambler.

He that is habitually intemperate, is a Drunkard.

He that frequently takes the name of God in vain, using that sacred Name irreverently, is a Profane Swearer.

Against all such, as against "libertines and atheist," the doors of our Lodges should be forever closed. Should such men unfortunately get into the Lodges, through negligence or other cause, it is the imperative duty of such Lodge to institute immediately, without fear or favor, the necessary proceedings to effect a reformation or expulsion.

Brethren, let us as Lodges, take an elevated position; and as members let us ever exemplify the four cardinal virtues, Temperance, Fortitude, Prudence and Justice. Let these virtues be exhibited to the world by our Lodges, let us glory in them. Let the world see we retain no gambler, drunkard, or profane swearer or Sabbath breaker in our membership. Carry out the resolution above recited and we will compel the world to believe that no man can be a Mason but a GENTLEMAN.

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*By M. W. N. G. Smith, before the Grand Lodge of Arkansas.

INCREASE OF LODGES.

Such is a synopsis of the action of the several Grand Lodges in correspondence with this Grand Lodge; and while it shows the existence of immorality in our Order, greatly to be deplored, it also shows the cause of it, and the means of eradicating the evil. The cause is to be found in the most excellent address of the M. W. Grand Master of Missouri, who says: "We are affording too many facilities for making Masons. We are opening the door of the Lodge too wide. We are making Masonry too cheap to be properly appreciated." And he also points out a remedy. "We must away with the too prevalent idea that Masonry will make a good man out of corrupt material. Never admit an unworthy man with the hope that Masonry will make him better." The Grand Master of Indiana well observes: "It is better the number of Lodges should be less, and each Lodge one in which the Grand Lodge may justly have pride, as a child of its own creation and nature, than that we should swell our number indefinitely, and be continually under the painful necessity of suspending the work or wresting the Charter of one or more, each year. A good, and true Mason would rather go many miles to attend the meetings of the Lodge, of which he is a member, and there enjoy the pleasures of a social, brotherly greeting, with all good work, good lectures, free and kindly interchange of sentiment, and a closing truly in peace and harmony, than to have, in his own neighborhood, a Lodge in which there are one or more contentious spirits who, at each and every meeting, are producing discord and confusion among the craft, or in which the officers are not competent to fulfil the duties incumbent on them, or where, in their anxiety to show a goodly number, they are, from their limited jurisdiction, inclined to admit those who do not possess the proper moral qualifications. I repeat," says he, with emphasis, "it is more desirable to have a few *good* Lodges than a great number of *only tolerable* ones." In this, as one of the causes of so many poor Lodges, poor officers, and worse workmen, your committee fully concur; and with the Grand Master of Missouri, say: "Our State is becoming dotted over with Lodges—at every village and cross-road—some of them scarcely able to keep alive, doing little good for themselves, or the fraternity at large." Better to have fewer, and better Lodges, with fewer and better workmen.

THE HOLY BIBLE.*

The Bible in all ages has been considered the great "light" in Masonry; in fact no Lodge can be constituted—nor work performed, without the rays of that light are reflected from the altar. It is "God's inestimable gift to man." It is a guide to our feet and a lamp to our pathway. It is the great moral Masonic-Trestle-Board, on the pages of which the Mason may find designs and plans laid down, with unerring wisdom for him to pursue speculative Masonry. I would then respectfully, but most urgently recommend to you all to study the Bible, "search the scriptures daily," the true source of all light, treasure up its important and sublime truths, which are so beautifully illustrated and happily symbolized by Freemasons in her ceremonies and Ritual. If Dr. Young, while contemplating the beauties and wonders of the starry heavens in their order and wise arrangement, had reason to exclaim from the fulness of his soul, "an undevout astronomer is mad"—how much greater reason have we to say, an irreligious or undevout Mason, is mad? Let us evince our attachment to our ancient Institution by a strict adherence to its laws and regulations, and prove our advancement in the mystic art by a thorough knowledge of and a cheerful obedience to all the precepts, commandments and doctrines of the Holy Bible, which is our chart, through this dark valley of sin and death, and which we are taught, as Masons, if we obey its light and teachings, will safely lead us to that Temple above, "not made with hands, eternal in the heavens." Take away the Bible and Masonry falls, it cannot exist, our traditions and history are founded on and supported by the Bible. It is impossible for a Mason, "good and true," to be an infidel, for just as sure as the loss of eyesight would cause blindness, so certain would the extinguishment of this great light of Masonry from our altars, cause moral darkness, worse than Egyptian to supervene, a darkness and confusion more palpable than the chaos that was "upon the face of the deep" before the "spirit of God moved upon the face of the waters," and said "let there be light." Not only Masons, but the world is indebted to this Book of Books, for the flood of light that now illumines the nations of the earth. Let us then with humble gratitude, cherish and revere this Holy Book as above all price and as God's gift to man, to lead him into all truth.

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*By M. W. N. G. Smith, Grand Master of the Grand Lodge of Arkansas.

Obituary.

R. W. AMAND P. PFISTER.

[From the Montgomery (Ala.) Mail of January 29.]

The most painful duty which has ever devolved upon us, as a journalist, is to record the decease of our beloved friend and fellow-citizen, Col. Amand P. Pfister. The sad event occurred last night, at 12 o'clock, in this city—the termination of a protracted and trying illness of many weeks, which he bore with unshaken fortitude and resignation. He expired, surrounded by those he loved, painlessly; sinking—

> "Calmly as to a night's repose,
> Like flowers, at set of sun."

We have hardly heart, in the profound grief which this bereavement brings, to speak the tribute due to the private virtues and public worth of our departed friend. The tears which drop upon his bier are from all eyes, and the sorrow of which all hearts in our community are now full almost to bursting, is the *true* tribute to all that was generous and true and noble. In whatsoever becomes high manhood; in unswerving integrity; in real generosity; in all the amenities which give zest and brightness to life; in gentleness of nature and in the courtesy which springs from a nice sense of honor—in all these virtues and graces, when shall we challenge his peer again!

Oh, it is an inscrutable Providence which removes such a man from the sphere of his usefulness, the scenes which his presence gladdened and the hearts which so fondly cherished him. Bound to him in a close intimacy, we know how feeble are the words of panegyric to convey a just idea of the man. He doubtless was not without the alloy common to human nature, but the faults were too slight to dim the brightness of a character such as his was. They were but the specks on the glowing disc of the sun.

Col. Pfister was somewhat over fifty years of age. He was born on the island of New Providence, where his father, (a citizen of the United States,) then temporarily resided. It was very early in life that he came to Alabama, where his youth and manhood both have been spent. He resided for years in Mobile and Tuscaloosa; but for the last ten years Montgomery has been his home. Here he had built up a large and prosperous business, the Book firm of which he was the head, having risen to be one of the first establishments in the Southern country. Here, he had grown to be beloved by many, many friends.

A thoroughly accomplished gentleman, of the most winning address, Col. Pfister was equally the sagacious man of business. As a citizen, he was public spirited, and lost no opportunity of aiding whatever tended to the public good; while his heart and his purse were always wide open to the unfortunate. Emphatically, he was a friend to the stranger.

A wife, brother and sisters are among those whom this inscrutable dispensation bereaves. For them we can only ask the mercy of Him who "tempers the wind to the shorn lamb."

Col. Pfister held distinguished position among his Masonic Brethren. For many years he has been the Grand Secretary of each of the Grand Bodies of this State. We believe that his love of the Order and its principles had carried him to the *Sublime Thirtythird* Degree—an eminence reached by very few indeed.

Brother WILLIAM JOHNSTON.

South Boston, March 24, 1857.

Bro. C. W. Moore,—At a Regular Communication of Gate-of-the-Temple Lodge held this evening, it was voted that a copy of the following resolutions be sent to the Editor of the Freemasons' Magazine for publication:—

Whereas, Death, the common inheritance of all the living, has removed from among us our respected friend and Brother, William Johnston,

Resolved, That by this first visit of death to our Lodge, we are reminded how uncertain is our tenure of life, and how certain is the approach of that hour, but a few days distant, when we must follow through the same mysterious portal to the celestial Lodge above.

Resolved, That while this melancholy event saddens our hearts, we have still the the pleasing reflection, that the conscientious and upright life of our Brother, his devotedness as a friend, his fidelity as a citizen, his honesty and integrity in all his dealings, his faithfulness to the principles of our Order, have won for him a good name, which is above all price, and the respect and esteem of all who knew him.

Resolved, That we tender to the family of our deceased Brother, our sympathies in the bereavement which has fallen upon them.

Resolved, That these resolutions be entered upon the records of the Lodge, and that a copy of the same be transmitted to the family of our deceased Brother.

Fraternally yours,

Benjamin Pope, *Sec'y.*

MASONIC CHIT CHAT.

Centennial Celebration.—It will be seen by the advertisement on the covers of this Magazine, that St. John's Lodge at Providence, R. I. will celebrate its *Centennial Anniversary* on the 24th June next, by a public procession, dinner, oration, &c., to which the Fraternity generally are cordially invited. The history of our early Lodges can never fail to be interesting to Masons, who love their Institution and would cherish the memory of the past; and we rejoice to see that there is a disposition among our Brethren everywhere, to celebrate their centennial anniversaries as they occur. On the present occasion the Grand Lodge of the State has very properly decided to unite with the Lodge, in commemorating the day. The oration is to be delivered by our talented Bro. the Rev. George M. Randall, D. D., Past Grand Master of the Grand Lodge of our own State, and a native of Rhode Island. It is to be hoped that there will be a good attendance of Brethren from Massachusetts, from which the Charter of the celebrating Lodge emanated.

Masonic Celebration at Nashua, N. H.—Rising Sun Lodge, of the city of Nashua, N. H., contemplates celebrating "St. John's day," by a grand celebration.

The Nashua Telegraph learns that Rev. Wm. R. Alger, of Boston, will deliver the oration, and the attendance from abroad will be very large.

☞An attentive correspondent writes, that a Council of R. and S. Masters was organized at St. Louis, Mo., on the 18th March last, under a Dispensation from the Grand Council of Illinois. Comp. A. O'Sullivan, Th. Ill. G. M.; O. F. Potter, D. Ill. G. M.; Chas. Levy, P. C. W.

An Impostor.—We have received a circular from R. W. Brother Benj. B. French, Washington, D. C. exposing the rascality of a young scamp calling himself *Rodolph Le Croix*, in defrauding him, by misrepresentation, out of a hundred dollars. He is described as about 25 years of age, five feet six inches high, with dark hair and eyes—"slender make, and delicate form," and of "prepossessing and gentlemanly manner and appearance."

☞We see it stated that the Grand Lodge of Maine has recognized the new body calling itself the Grand Lodge of Canada. This is untrue. But one Grand Lodge in New England has recognized that illegal body. Misrepresentation can never help even a bad cause.

☞The Supreme Council 33d, N. J. U. S. will be held at the Masonic Temple, in this city, the 12th instant. See advertisement on covers.

☞A eulogy on our lamented Brother, Dr. Elisha K. Kane, the arctic navigator, was delivered before the Masonic Fraternity of this city, and their ladies, on Tuesday evening, the 28th ult., by Rev. Bro. Wm. R. Alger. There were probably not less than twenty five hundred persons in the hall, and the eulogy was a brilliant effort, but it was delivered at so late a day in the month, that we are unable to speak of it, or the accompanying exercises, further than to say that they were eminently worthy of the character and the services of the distinguished Brother to whose memory they were dedicated.

☞We notice that Brother A. S. Ruthven, Grand Secretary of the Grand Lodge of Texas, has issued proposals for a reprint of the proceedings of that body from its commencement, covering a period of twenty years—the copies heretofore printed being exhausted. They will make two volumes, and the subscription price will be five dollars. The work will be valuable to the Lodges in the jurisdiction, and we hope our Brother will meet the requisite support.

If you mean to attend your Lodge, be there at the hour mentioned in the summons. Whoever is late, disturbs the Brethren, and interrupts the business of the Lodge.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVI.] BOSTON, JUNE 1, 1857. [No. 8.

BALLOTING FOR CANDIDATES.

A correspondent submits the following case:—

A Master Mason makes application in a regular manner to receive the degrees conferred in our Chapter,—the petition is received and referred to a committee, and said committee, at the next regular communication, report in favor of the applicant,—a ballot is had, which "results clear," and the applicant receives the degree of a Mark Master. At a subsequent regular communication, a motion is made for the passing the ballot on his application for advancement, and the ballot is dark. At the next (succeeding) regular communication, a motion is made, "regularly seconded," that the ballot box be again passed on the application for advancement (our By-Laws containing nothing in relation to any estopel). A Companion present declares the motion to be out of order, claiming that the dark ballot at the preceding meeting, requires a new petition in writing—then to be referred to a committee and lay over the usual time for a petition for the Mark degree, before a ballot could be had: in fact, to commence *de novo*. As the High Priest of the Chapter, I decided the motion to ballot to be in order. Was the decision a correct one?

Fraternally, W. M. C.

Balloting on the *moral* qualifications of the candidate, in his advancement to a superior degree of the same order, and in the same body, is a practice that does not commend itself to our favor. We think it, if not wrong in principle, vexatious in its consequences. If the candidate is worthy to receive one degree, he is equally worthy to receive all that the body admitting him is authorized to confer. The passing of the ballot-box around the Lodge-room a second time, on the same evening, to ascertain the opinion of the members, on the moral fitness of a candidate they have just initiated, is to our mind more than frivolous, because calculated to lessen the dignity and impair the respect which should attach to a proceeding involving, to the extent of its influence, the welfare of the Lodge and the best interests of the whole Fraternity. The right of ballot is the highest privilege and the most sacred duty of membership, and cannot be treated lightly or exposed to contempt, without inflicting a serious wound on the body of the whole Institution. This is done whenever the exercise of it is called for on occasions not demanded by necessity. And what necessity can there be for it, in respect to the same individual, on the same evening? Does it add a new virtue or develop a new vice in the candidate? Surely not. Then it is a useless proceeding, involving a waste of time, engendering dissatisfaction, and, as a natural consequence, incurring a loss of respect for the act itself.

Suppose the usual time of a full month has elapsed since the candidate received his previous degree? Then a second ballot carries with it the suspicion that he may, in the meantime, have been guilty of some atrocious act, that renders him unworthy of further advancement. To a sensitive mind, such a suspicion is not only painful, but it is unjust. It is subjecting the candidate to a trial not only unnecessary, and annoying to his sensibilities, but it too frequently exposes him, (as probably in the case before us,) to the petty pique or envy or jealousy of some recently acquired Lodge-room acquaintance, who is wholly incapable of appreciating the salient points, or of distinguishing other than imaginary defects, of character,—defects, only because they do not square with his own despotic standard of perfection. Such an exposure is unnecessary, because, if after having taken one or more degrees, it shall be ascertained that the Lodge and its committee were deceived as to the true character of the candidate, or if it can be made to appear that he has been guilty of any offence since his initiation, to render him unworthy of continued confidence, it is entirely competent, as it is more manly, for any member, knowing the fact, to rise in his place and object to further proceedings. In such a contingency, the candidate being a Mason, the objection goes into the hands of a committee for investigation—the accused is dealt with as a Mason—the integrity of the proceeding is guarantied by the known laws of Masonry, and the honor of the Lodge and the rights of the individual are protected. Neither party has any just cause of complaint. Let the result be what it may, the Lodge and each individual member of it, stands acquitted of any improper motives or groundless prejudices. Not so where the proceedings are stayed, and the character of a *Brother* is impeached, perhaps blasted, by a noiseless, unseen, but all-potent black ball, thrown by an unknown hand and for untold reasons. In such a case it is easy to perceive that a *Brother*,—entitled by his initiation, to all the privileges and kind considerations of a *Brother*,—*may* have just cause to complain. One short month ago he was found worthy, after a rigid scrutiny of his life past, to be admitted within the portals of the Lodge. Now, a month later, conscious of no deed of wrong, of no change of habit or of character, he is summarily rejected by his new-made Brethren, as morally unfit—not to associate with them, for the terrible black ball so thrown does not deprive him of any acquired right—but to advance further in a knowledge of their mysteries and in the enjoyments of their privileges. Had he been rejected on his petition for initiation, he would have had no just cause of complaint; because the Lodge and every individual member of it, then possessed the undoubted right to choose with whom to associate; and his rejection would have rested on the broad ground of choice, without necessarily involving his character for integrity or honor. But he had become a Mason; and therefore might properly indulge the reasonable expectation, that having admitted him within the threshold of the Lodge, his Brethren would allow him the customary access to the interior apartments. This they deny to him, and in a way that implies a direct censure upon his moral character, without affording him any opportunity for explanation or defence. We think this is wrong, because it is not according to the dictates of the "golden rule," which teaches us that we should do by our Brother as we would that he, under like circumstances, should do by us.

It may be said, that the rejection of candidates for admission to the Chapters, and other higher Orders of Masonry, are liable to the same objections. We think not. The Chapters constitute a separate and independent branch of Masonry, and are governed by their own laws. Like the Lodges, they have a perfect right to choose their own associates—to admit whom they think proper—to reject whom they please. They stand to the Lodges as the Lodges to the community. Their rejections rest upon the same principles and are governed by the same laws. This is understood by the Craft Mason, as the citizen understands the law of admission to the Lodge. Rejection in neither case necessarily implies moral turpitude or criminal delinquency. Such a result may be produced by a variety of considerations, neither of which would, *per se*, or all together, necessarily endamage the character of the rejected, for integrity or good citizenship. But place him in the situation of the Brother referred to by our correspondent, and the conditions of the case are essentially changed. The rejection then becomes purely a question of fact.—It no longer rests on the broad ground of choice or reputation. The candidate has already been tried by that rule, and admitted; and the logical presumption from it is, that his general character is good, and that there is no objection to him on the score of incompatibility of opinion, or the social elements of his organization. But he is suddenly and unexpectedly stopt in his progress. Why? What change has taken place in him? or what has occurred to change the favorable opinion of his Brethren? He is conscious of none. Has he been slandered or misrepresented by some secret enemy?—for all men, but fools, have their enemies. Has he innocently offended his Brother? No man can tell, for the secrecy of the ballot is impenetrable. We would have it so—though like the "cloak of charity," it is too frequently made to "cover a multitude of sins." He must remain in ignorance, and bear up as he best can, under a sense of disgrace that oppresses and harrows his soul the more, that he feels it to be unmerited. His Brethren of the Chapter are content to esteem him good enough to continue their associate and friend in one degree, but too bad to become their companion in another!

The true remedy for all this, is a return to what we esteem to be the legitimate practice. If a candidate is worthy of admission to the Lodge or Chapter at all, he is worthy of admission to all its privileges; and the fact of his worthiness, or otherwise, can as well and certainly be determined on his first petition, as it can be in one hour (which, in the present rail-road speed of making Masons, frequently covers all the probationary time,) or one month, after his admission to the first degree. The practice has doubtless grown out of the laudable rule, which governed the question of admission to a superior degree, half a century ago, and is still, we are happy in being able to say, in force in some of our older Lodges; viz: requiring the candidate to pass a public examination in open Lodge, as to his knowledge of the previous degree, before his advancement to another. The question was then taken—frequently by ballot, but oftener by show of hands—on his *proficiency*,—not as to his *moral* qualifications. This was a wholesome requirement, and the general restoration of it would elevate the character of our Lodges, by giving to them more intelligent and useful members.

A few words in addition to what we have already said, will answer the inquiry of our correspondent. We think he was mistaken in his ruling. If the practice of his jurisdiction, or the regulations of the authority under which he acts, require distinct propositions and separate ballots for the several degrees conferred by his Chapter, then it is clear that the first ballot admitted the candidate to the first degree, only—that being the only question and the whole matter before the body. It does not change the condition of the case, that in his petition the candidate may have asked for other degrees. The Chapter was restricted in its action, and could therefore vote but on one degree, or section of the petition, at a time. Its action on this was made, by the rule, independent of any subsequent action. It was authorized simply to decide on the admission of the candidate to the first degree. Having disposed of this question, a new proposition, in the form of a *motion* (and the form is immaterial to the argument), and a new ballot, became necessary, before the candidate could be admitted to the second degree. This placed him, as to the Chapter, in fact and *de jure*, in the relation of an original petitioner; except that the usual reference of the proposition, and consequent delay, might or not be dispensed with, at the option of the body. Exclusive of this, the course of proceeding was essentially the same. As in the first degree, a new proposition was submitted. A distinct and independent question was thus placed before the body, namely, the giving of one of the degrees of the Chapter, to a petitioner. What he had before received, or what he might thereafter petition for, was irrelevant and immaterial to the matter in hand. On this condition of the case, the ballot was ordered, the candidate rejected, and the record made up accordingly. This was the end of the matter. The candidate stood rejected. The motion, submitted at the subsequent meeting, was in the nature of a motion to reconsider the ballot of the previous meeting. This was out of order, under the rule that a ballot cannot be lawfully reconsidered. The remedy is in a new petition.

THE GRAND LODGE OF NEW YORK.

A correspondent has kindly sent us a copy of the "Articles of Union agreed upon by the committees for the adjustment of Masonic differences in the State of New York." The committees here referred to consist, on the first part, of members of the lawful Grand Lodge of the State, and on the second part, of members of the body known as the "Phillips Grand Lodge." The parties to be reconciled are of course these two bodies. The history of the relation they have sustained to each other since the year of outrage (1849), is, unfortunately, but too familiar to the Masonic world. A proper reconciliation of any differences that may exist between them, is undoubtedly a consummation to be desired. But if it can be obtained only at the sacrifice of principle,—by violating the sanctity of obligations,—by trampling in the dust as worthless and obsolete, laws and predecents that have been hallowed and approved by the wisdom and experience of the past,—then, a reconciliation is not desirable. If it demand a compromise of that measure of self-respect and dignity of character, without which associations, like individuals, become a reproach to themselves and a shame to their friends; or, if it require a heartless and disreputable abnegation of the honorable and kindly acts of those who, standing firm on principle, generously stretched forth the helping hand, when help was needed—then, it is not desirable. Better—far better, that there should be no reconciliation, than a dishonorable one.

We have not the leisure to analyze with much care or thoroughness the proposed "articles of union;" and perhaps we should not deem it necessary to do so, if we had the requisite time and space at our disposal. Our Brethren of the lawful Grand Lodge of New York have had experience enough in the past, to teach them the danger of compromises based on any sacrifice of principle; and we think there is intelligence and firmness enough in the body to meet and avert the new danger that now threatens them, and which has been brought upon them through a mistaken policy, or a misplaced confidence. There are, unfortunately, persons in all societies, who are so constituted that they cannot appreciate a kindness, and by whom forbearance is hailed as a triumph. Our Brethren of that Grand Lodge are now realizing the truth of this; and we shall be disappointed in our estimation of their sagacity, if at the ensuing meeting of that body, they do not profit by the lesson it teaches.

The first of the "articles of union" provides, "that there *shall be* but *one* Grand Lodge in the State of New-York." The only lawful Masonic authorities in the State, have heretofore repeatedly and solemnly declared, that there is now but "*one* Grand Lodge in the State of New York;" and that declaration has been received, repeated, and endorsed as true, by the whole Masonic world. But it would seem that the declaration was a mere fiction,—that our Brethren of New-York have been deceiving their Brethren of other States, and that in truth there is more than *one* Grand Lodge in New York, and has been since the rebellion of 1849,—which, after all, appears to have been nothing more than a fraternal separation! And having lived long enough in a state of "single blessedness," like two rain-drops, the parties are about to dissolve themselves into one! To this, notwithstanding the deception, there might be no objection, if the conditions were lawful, and the honor of other parties were not compromised by the terms of the union. But the case does not so stand.

The second article reads as follows:—

> "That all proceedings had in relation to suspensions or expulsions, arising out of the transactions known as the "DIFFICULTIES OF 1849," shall be hereby rescinded, and all such persons as may have been so suspended or expelled, are hereby restored to full membership, and entitled to all the rights and privileges of Masonry. The proceedings of either body, in their legislative and judicial capacity, where they do not conflict with each other, are hereby confirmed."

It is doubtless competent for any Grand Lodge to restore whom it has at any time seen cause to expel. But it is exceedingly doubtful whether it is competent for it to recognize and confirm, and thus legalize, by mere vote, the establishment, by an unlawful body, of a class of clandestine and illegal Lodges. We can hardly believe that our Brethren of New York are prepared to endorse such a principle.

Having thus prepared the way for the recognition of these spurious Lodges, the third article provides for their enrolment among the regular Lodges of the State,—taking special care that their dignity is not offended by any degradation of rank! But this being altogether a local matter, is not of any other general importance than as indicating the source of the controling influence in dictating the terms. This is also manifest in the first clause of the same article, which secures seats in the lawful Grand Lodge, to all the past and present officers of the body that has heretofore been regarded as an illegal organization, styling itself a Grand Lodge. Thus placing them,—though they have no lawful right to the rank, and many of them were probably made in clandestine Lodges,—on an equal footing with the purest and best Masons of the country! Such an outrage on the honor of the Institution has but one parallel.

The fourth article provides for the disposition of the permanent fund of the Grand Lodge, now in litigation, and amounting to about $20,000; and in this, as in the preceding article, the advantage is all on one side; and that, in our judgment, the wrong one. The adoption of it places the whole fund in the hands of the party opposed to the present Grand Lodge. But this is also a local matter.

The fifth article over-rides the present Constitution of the Grand Lodge, and restores to membership in that body, all persons who were such prior to 1849, including the Past Masters! Thus revolutionizing the Grand Lodge—breaking down its Constitutions—compelling it to acknowledge itself the aggressor in 1849—and stamping all its governmental reforms since that date, with illegality and folly! A more outrageous and insulting proposition was never offered to any body of decent men since the time when Adam and Eve were ruined by the tempter! The Grand Lodge is little honored in the diplomatic talent of its committee. If it has not been betrayed, it was most unfortunate in the choice of its negotiators.

The sixth article provides for a revision of the present Constitutions—generously permitting them however to continue in force until such revision takes place—except where they are not summarily repealed by the "articles of union!" It seems not to have occurred to the committee of the Grand Lodge,—and of course it was a matter of no interest to the opposite party,—that the Constitutions provide a way for their own amendment, and that the parties who made them, are under some little obligation to "stand to and abide by" their provisions. But obligations of this kind appear not to have been regarded as entitled to any weight in the negotiation.

We give the seventh article in full, as follows :—

> "Any future amendments to the Constitutions or General Regulations of the Grand Lodge must have a prospective action, and cannot affect the rights, privileges or franchises which any member thereof may have acquired."

This article is of a most extraordinary character. The principle it advances, would, as an organic law, restrict the Lodges in the exercise of the power, inherent in all constituent bodies, of modifying and adapting the form of the central or supreme government, to the condition or necessities of the masses. It rejects as worthless, the great principle that marks the line of demarcation between popular government and absolute despotism, and on which hinges the whole power of the people to relieve themselves from the consequences of bad legislation and the burden of oppressive and arbitrary rule. The ancient law of Masonry is, that "every annual Grand Lodge has an inherent power and authority to make new regulations," or to alter the existing ones. But the article proposed by the committee, stultifies this law of popular supremacy and substitutes for it a rule of the rankest despotism! The Lodges in N. York are not prepared to make any such surrender of their rights. They are not prepared to adopt any law, from the effects of which, however distasteful and oppressive, they will have no power, short of revolution, to relieve themselves; for it is against this bold and audacious denial of their natural and inherent right to determine the character of their own government, that they have been contending for the last ten years. The committee must place a very low estimate on the intelligence of their General Lodge, to suppose that such a proposition would meet with favor; or they have been most unaccountably over-reached in the negotiation. The latter alternative we hope is the true one; or else, the unavoidable conclusion is, that they have conspired to betray their constituents into the hands of the Philistines.

The eighth and last of these remarkable articles reads as follows :—

> "On the ratification of these Articles of Union by the above named bodies, they and all their several subordinates shall be considered of equally regular Masonic standing, and as such are hereby declared united in Masonic fellowship, under one common jurisdiction, and entitled to all those rights and privileges pertaining to the Fraternity as freely and fully as though no schism had heretofore occurred."

In the year 1849, there was organized in the city of New York, a body assuming the right to exercise the powers of a Grand Lodge. This assumption was denied and resisted by the lawful Grand Lodge of the State; and on an appeal to the Grand Lodges of the other States, the body unlawfully assuming supreme Masonic powers, was, with almost entire unanimity, declared to be an unauthorized, illegal and clandestine organization. It has, however, continued its operations to the present time—creating Lodges and filling the whole country with spurious Masons. This body, and all its subordinates—including its Lodges and their members—the committee now ask their Grand Lodge to receive and force upon the Fraternity of the whole world, as "of equally regular Masonic standing" with itself! Such a proposition is an outrage on the Fraternity, and a gross insult to the Grand Lodge of New York. That body cannot entertain it for a moment, without compromising its own character for integrity and honor. Some apology for the committee in offering it may, perhaps, be found in the antecedents of some of their own number; though, if we are correctly informed, the process of "healing" persons clandestinely made Masons in another, and vile class of irregular Lodges, in the city of New York, has been extensively practised by the Deputy Grand Master of the State, during the past year. Whether that officer has exceeded his powers in this respect, and how far such *healing* is valid, are inquiries proper for his Grand Lodge; but the circumstance that he has considered such a process necessary to the regularization of Masons made by unlawful authority, contrasts singularly enough with his own relations to the Fraternity, and not less so with his position as one of the framers of these "articles of union." "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

We have extended these remarks further than we had proposed, and we trust far enough to unable our readers to understand the subject as it is to come before the Grand Lodge of New York at its approaching session. What the action of that body will be, we of course have no certain means of knowing; but we cannot doubt that a majority of its members will feel the necessity of protecting its honor against the great wrong which the adoption of the report of their committee would inflict upon it. Such an unfortunate result would place every Grand Lodge in this country in a false position, and compel it either to turn its back upon its own decisions, or to repudiate the union, as a violation of Masonic law, and an outrage on the integrity of the Masonic character. We do not anticipate any such result. There may be members of the body who are ripe for another rebellion, as there are those who, we are told, have traitorously availed themselves of their position to sow the seeds of discontent and insubordination among the Lodges. But we have confidence to believe that the character of the Grand Lodge is not again to be compromised by any act of dishonorable concession, whether originating in a committee of its own body, or dictated by its enemies.

INITIATION OF THE KING OF THE SANDWICH ISLANDS.

Honolulu, March 9th, 1857.

Chas. W. Moore, Esq.,—*Sir and Bro.*—As your Freemasons' Monthly Magazine, which numbers many subscribers at these Islands, is a general vehicle of Masonic intelligence from all parts of the world, I have thought proper to send you by this mail, the announcement of an important event, taking place here recently, that may not be uninteresting to your readers—*the admission into our Order of His Majesty, the* King *of these Isles*, Kamehameha IV.

He was initiated and passed on Wednesday evening, Jan. 14th, in the Lodge Le Progrès de l'Océanie, instituted at this place in March 1843, under special powers, granted to Capt. Le Tellier, of the French ship Ajax, by the Supreme Council of France, at its Session of 18th April, 1842, there being no Lodge here at that time.

His Majesty, after his return from Europe, and before ascending the throne, had been desirous of joining in the Royal Art, from a favorable opinion entertained of it; but was prevented, from not having attained the lawful age. At the close of last year, his application having been favorably received by the Brethren, it was acted upon in the usual manner, and a special Lodge was convened, as above stated, and opened at 8 o'clock P. M.; when His Majesty having been duly and truly prepared, was admitted, in due form, and initiated into the first degree of Masonry. The Lodge being called from labor, after a short recess, H. M. was then passed into the more honorable degree of Fellow-Craft; after which the Lodge and visiting Brethren retired to the Hotel de France, where a sumptuous Banquet had been prepared by order of the Lodge, in honor of His Majesty's initiation into their Body; the utmost conviviality and cheerfulness prevailed at the Board, the King being seated at the right of the W. M. and a distinguished visitor, high in the Order, on the left. After the health of His Majesty had been drank, several Masonic sentiments and addresses expressive of the occasion, were given and the company retired at a late hour, highly gratified with the occurrences of an evening, which had given so illustrious a Brother to our ancient Order.

His Majesty having expressed the wish to render himself more fully acquainted with the two degrees by intercourse with a well informed Bro. an officer of his household, his raising was deferred until the evening of Feb. 8th, when a special meeting being again called at the Lodge-room, the Lodge was opened in the F. C.'s degree, when he passed his examination in open Lodge, in full, on the two degrees he had taken, to the surprise and admiration of the Brethren present,—thus evincing the attention and interest necessary to such proficiency in the time elapsed. Having retired, the Lodge ascended to the third degree, when His Majesty was again admitted and raised to the sublime degree of a Master Mason. Seldom have I witnessed the impressive ceremonies of this degree, conducted with such solemnity,—the candidate, divested of all regal honors, standing before the large assembly of Brethren, many of them decorated with rich jewels, and all in Masonic clothing,—gave the Lodge a striking appearance, and have left an impression on our minds not soon to be effaced—it was a lesson of humility, brought home to our hearts, but yet fancy conducted us thro' the long retrospect of the past, to him of old, Israel's King, by whom the Corner-Stone of the first Temple was laid. Surely a living essence must exist in Masonry, to enable it thus to survive, when empires have perished.

Among the visiting Brethren on these two occasions, I may mention, His Royal Highness, Prince Lot Kamehameha, the King's brother, who has been for some years a member of Hawaiian Lodge, No. 21—(chartered a few years since by the Grand Lodge of California, that being the only other Lodge on these Islands)—His Excellency, R. C. Wyllie, His Majesty's Minister of Foreign Relations and formerly a member of the Grand Lodge of England; Hon. D. L. Gregg, Commissioner of the U. S.—Gustave Reiners, Consul of Prussia—T. C. B. Rooke, Esq., Physician to the King, and Henry A. Nielson, His Majesty's private Secretary. At half-past 11 o'clock, the Lodge having closed, the Brethren repaired to the Palace, by special invitation of the King, by whom they were entertained in a truly royal manner.

At five minutes past 12, it then being the 9th of Feb., the King's birthday, the W. M. gave the first toast—"Our newly made royal Brother—may he have many returns of this anniversary, and may it ever be a satisfaction to him to remember, that on the eve of his 22d birth-day he was made a Master Mason." The Grand Battery was then given. His Majesty replied in an appropriate speech, thanking the Lodge for the light they had conferred, and remarked, that it would ever be his pride and pleasure to promote the welfare of such societies as the present, in his dominions, believing that no better guarantee for the peace and prosperity of his reign could be afforded, than the prevalence of the noble principles inculcated by the Order. The Supreme Council of France was then given, and also the health of Le Tellier, the founder of the Lodge, whose torch had been the first to enkindle Masonic light in these distant Isles of the Sea; the health also of Bro. John Meek, one of the oldest foreign residents of the island, and an original member at the formation of the Lodge, who was made a Mason in the city of New York forty years ago, was drank with enthusiasm. He is a gentleman who preserves even at his advanced age, all his youthful ardor and zeal for the Order, and the Lodge and Masonry at these Islands have been to him largely indebted.

After partaking of His Majesty's hospitality to the small hours, at a signal from the Junior Warden, the Brethren retired, feeling highly pleased, that another strong column had been added to support and beautify the Temple, and another proof given to the world of the vitality and universality of Masonry, embracing as it now did, within its extended brotherhood, the accomplished head of a people whose interesting Islands, less than a century ago, were unknown alike to the Masonic as well as the civilized world.

Fraternally yours,
R. G. Davis, *W. M. of the Lodge*
Le Progrès de l'Océanie.

LETTER FROM HON. LEWIS CASS.

We are kindly permitted to lay the following interesting letter before our readers. It is in answer to a private note from the M. W. Grand Master of the Grand Lodge of Massachusetts, inquiring as to the probability of the President and his Cabinet being present at the inauguration of the Statue of Gen. Warren on the 17th instant. It is probably known to most of our readers that Gen. Cass is a Past Grand Master of the Grand Lodge of Michigan, and is therefore well qualified to speak of the character and tendencies of the Institution and its principles. President Buchannan is also a Past Master of a Lodge at Lancaster city, Pennsylvania. The Vice President, Hon. Mr. Breckenridge, is a member, we think, of Webb Encampment of Knights Templars, at Lexington, Kentucky, and the Secretary of the Treasury, Hon. Howell Cobb, is a member of the Order in Georgia. We are not informed, in this particular, as to the other members of the Cabinet. It is, however, in view of the fact that so many of the government are Masons, to be deeply regretted that his engagements will deprive the Brethren here of the pleasure of paying their respects to the President on the 17th, as they had hoped to do :—

Washington City, May 15, 1857.

My Dear Sir—I received your letter some days since, and immediately sent it over to the President to ascertain his determination about accepting the Bunker Hill Monument invitation, in order that I might communicate it to you. It was accidentally detained there, and in the multiplicity of business, the subject passed from my mind. I mention this to account for the delay which has taken place, as I should be very unwilling to have you suppose I had neglected any request made by you.

The President will be obliged to decline the acceptance of the invitation, of which I presume you are aware ere this. I should have been glad to revisit the old Puritan father-land upon such an interesting occasion, but the pressure upon me will deprive me of that pleasure.

I am glad to learn that the Masonic fraternity is doing so well in Massachusetts. It is a green spot for the eye to rest upon. I consider the institution admirably calculated to soften the asperities of life and to encourage a spirit of philanthropy and good feeling among nations and individuals.

I am, dear sir, truly yours,
LEWIS CASS.

John T. Heard, Esq., *Boston.*

REV. MR. ALGER'S EULOGY.

We take pleasure in laying before our readers the following extract from the report (published in the Boston Journal), of the beautiful eulogy delivered by our Rev. Brother, Wm. R. Alger, on the evening of the 28th April last, before the Masonic Brethren of Boston, on the character of the lamented Brother Dr. Kane. The eulogy was pronounced in the hall of the Tremont Temple, before an audience of not less than 2500 persons, including the ladies, and gave the highest satisfaction :—

Obedient to a fraternal call, we have gathered to-night to pay tribute to an illustrious Brother, a young man radiant with beauty, genius and moral loveliness, and redolent of the sanctity of heaven.

With the clarion strain of his noble and admired adventures reverberating on our ears, we are here to weep over the broken column of his existence, and to take home to our souls the lofty lessons of his example.

In an age characterized as is the present by an insane greed of money, there are pre-eminent reasons for holding up to public attention the character and memory of Dr. Kane. His brave and unselfish career cannot but extort admiration, and induce emulation. The narrative of his deeds is so noble that no man can read it without being softened and purified. Like a strain of martial music breathing magnificent emotions, it is a thrilling rebuke to cold, self-seekers,—impressing us with the superiority of will to circumstances, of spirit to flesh. It is a trumpet in the ear of every sensualist, whose soul is bound in his body, like a dead king in a sarcophagus.

There was in him, said the speaker, that symmetry of soul which draws love and infuses life, elevating and strengthening to all that contemplate it. What he did was full of merit; what he was, of power. The memory of his soul is a fountain of inspiration. He was the brightest honor of America, the first hero of the age, the modern star of Christendom.

There is, said the speaker, an especial fitness in a Masonic tribute to Dr. Kane, for he, like the heroic Sir John Franklin, was a faithful member of our Order, a tie which endeared him to us more than any other. In generous acknowledgment of his greatness, surely our voices should be heard with no uncertain sounds. The shouts of Brother Masons accompanied his departure from New York when he started on that noble adventure; Brother Masons watched the inanimate form returning to the father-land of the departed hero.

Dr. Kane was the personification of the Masonic ideal—harmonious, symmetrical, and sublimely concentrative. Glorious deeds only spring from noble souls. Rare truthfulness composed the foundation and leavened the rudiments of his character. He did not, he said, claim to be accurate in any particular, but to be *truthful.* With him, truth was not merely a habit of speech, but of nature, filling him with its frank nobility, and robing him with its unspotted holiness.

The trait in Dr Kane which, perhaps, soonest seizes the heart, was his chivalry; and what Mason does not know that the element of chivalry is Masonry? The cry of a widowed wife for a husband buried and starving in his prison-house of winter, reached him as he lay floating off Florida. The vision haunted his generous mind, and he *must* go to the rescue at all hazards. Like a generous knight scorning luxurious sports or ease when his friend was in bondage, this dauntless darling of the gods *must* go to the rescue of Franklin. He went, and the world will not forget it so long as consecrated valor is praised among men.

The speaker next dwelt on Dr. Kane's unimpeachable loyalty to duty—a Masonic virtue, but not an American trait. We are generally radical, rashly trampling upon enthroned authority. Kane was free from personal whims, vanity and the love of money, and always shaped the stuff of his desires in the mould of his duties.

His indomitable courage was next noticed. In this he was truly a Mason; for if there was anything that a Mason detests more than another, it was cowardice. His self-possession in great emergencies, his fortitude in suffering, and his constant cheerfulness, showed him to be unmistakably a hero. Courage with him was not a quality of iron nerve, of physical hardihood, but a principle of mind and a trait of soul. Life was but a means for the performance of duty. There is nothing in the annals of chivalry which will carry away the palm from Dr. Kane for energy, courage and fortitude. Now he goes to the hut of the Esquimaux by night, seizes a deserter from his band thrice as big as himself, and brings him in triumph to the ship. Now he harnesses the dogs to the sledges, to go forth to capture walrus-meat to save from death his crew, sick with the scurvy. In the face of disease, famine and rebellion, he maintained his courage, and even his spirits, for he knew that his death would be fatal to the whole of his companions.

He was a man of thorough culture, and, as such, there was no better example than his for the emulation of the young of our land. Every neophyte of our Order must know how, when crossing its threshhold, he was introduced to the learned sciences, and the hearty admonitions he had received to enlarge his acquaintance with them. He explored nearly all of them, to some extent, and in some he excelled. He had the fine organization of the poet, and the clear head of the man of science; and the majesty of his character, passing before the people of America, flings disgrace upon the blundering boors, who still bow to his genius, and kneel before him in the fealty of love.

His character shows the superiority of the mental over the physical qualities of mankind. What else could have urged him on to such deeds of daring—that little, puny frame, never exceeding ninetyseven pounds in weight—were it not the high intellectual and moral qualities which bore him stiffly up while others blanched by his side.

He was highly emotional; and the feelers of his heart were ever reaching out in kindly sympathy. With him, tenderness and modesty were twin flowers blooming upon the same stem, based upon the same root of chaste sensibility.

The manner in which he relates his adventures—the sympathy he felt for the benighted Esquimaux, his love for his ship—make us almost love them too for his sake. Could another Barnum bring to this country the young hunter of which Kane speaks so touchingly in his work, he would draw immensely; for who, among the legions who are his readers, would not gladly embrace the opportunity to see anything by him commemorated.

His emotional qualities never led him into vanity or arrogance. Self-conceit or assumption were not to be found in his life or works. In his writings he seemed entirely to forget self, and related the incidents of his adventures, giving each his due, totally devoid of vanity or envy.

With the commander's decision, and the soldier's nerve, he blended the patriot's devotion and the maiden's modesty. His account of the death of Baker, one of his comrades, was touching in the extreme.

A passage in his work was alluded to, showing how the memory of home, the fragrance of green fields, and the old familiar haunts of his boyhood came to him amid the icebergs of winter's prison house.

An important feature in his character was his religious faith—faith in God, which was a chief round in the structure of Masonry. He was no hypocrite; did not shrink even from martyrdom when it stood in the way of his duty. This, said the speaker, was what gave that sublimity to his character, which, as a distinguished clergyman remarked to me, made us pause before we decide whether to honor him most as a hero or a saint. Evidences of his true piety were remarkable in his everyday actions. He indulged in no intemperance, no profanity; and no day was allowed to pass without devotional exercises. Many a time, in moments of thankfulness, and in moments when his overcharged heart was stung with pain, he sent up the voice of prayer to God, where, before him, no civilized being had ever been. This gave him inspiration of a peaceful strength, without the exercise of which neither he nor any of his band would ever have come forth from the frozen regions of the North alive. His prevailing cheerfulness was a great help to him in his adventures; few men but would have lost all hope in his situation. He felt it his duty to be cheerful; and he threw down his gauntlet against famine, frost and death in strong defiance, and thus he conquered.

Some instances of his high sense of the ludicrous were mentioned; and in this particular his life has one great lesson for us all: How much we ought to be ashamed to allow ourselves to even approach towards despondency in our homes, surrounded with comforts, when we look upon the cheerfulness of Kane among the barren wastes of the domain of the Frost King. Craven must be that spirit, or very bad its condition, who would give himself up to despair fresh from the pages of this narrative.

Mr. Alger referred to Dr. Kane's journey in search of the party which started from the ship, under the command of Mr. Brooks, and who were beset by the snow among the drifts and hummucks, as one of the most remarkable scenes of the expedition, and the memory of which deserves to be perpetuated on canvass and hung in the Grand Lodge of every State of the Union, as an illustration of fortitude and courage, of self-denial and self-sacrifice, which no language could adequately describe. He pictured in glowing terms the incidents of that journey across the snow, and the providential discovery, when the searchers had almost given up hope, of the little Masonic flag which Mr. Brooks had, with thoughtful care, hoisted upon the tent where his unfortunate comrades remained. When the party reached the tent not a sound was heard, but with poetic delicacy of feeling, the men formed in silent file on each side of the door, and Dr. Kane tottered between them into the darkness, and was welcomed with the words, "We expected you, we knew you would come." Then his weakness and his gratitude overcame him, and he sank among them in a gush of tears.

This was a great picture, said the speaker. History could not afford one so worthy to be commemorated. Let it be painted; let it be hung in every Grand Lodge in the world; let it be floated in the breeze, until it shall crumble in dust. And now, my friends, what would you give to see this same Masonic banner which saved the lives of the noble band? It has been presented to the Grand Lodge of Massachusetts. And though it has not yet reached us, we can imagine that we see it already; and we see it unhurt by the cannon shot, unsoiled by blood, as when it was taken from the fair hands of her who embroidered it, by the hero who bore it so bravely afterwards. And we shall ever preserve it and proudly show it unto strangers and pilgrims, until every rag of it is dust.

A Brother was lost in the barriers of ice in the Arctic Sea; a voice came from his devoted household; and the youthful champion advanced towards the dread domain of the winter; he stood beneath the rocky towers of the pole; and hurled down his gage against the glaciers and dared them to do their worst. He left the pleasures of civilization and the enticements of a luxurious age, to advance into the spectral gloom and terror of the Arctic regions, where, at every step, courage was met by peril, and tempests roll their ceaseless thunders against its hoary battlements.

His life exemplifies the superiority of mind over matter—the difference between smiling man and lowering fortune. In the regions of night and famine and death, mock seas and Northern lights, hideous apparitions of an unfinished world—when we see a cultivated, generous man encounter all this to save a lost Brother, we are wonder-stricken at his sacrifice and devotion—then this whole region becomes a rough frame and background to hold the brightest picture of human virtue. It gives a sublime idea of the unity of human affairs and the community of human weal.

He returned no ensanguined soldier from a victorious battle; no great statesman, crowned with diplomatic honors, but a young man whose virtues had reached a poetic height, and whose enterprise demanded our admiration.

Since then, from all parts of the earth his earnest admirers had hung in breathless suspense over the dying couch. Could the world's wishes have prevailed, he would still be with us; but the decrees of Omnipotence are unchangeable. His last words were, "I hold that man in slight esteem who is afraid to die."

He had with him in his last hours the three greatest boons that man could have—his friend, his mother, and his Bible.

His funeral dirge thrilled the heart of the nation, and soon his lifeless body rested beneath the consecrated dome of Independence Hall, at the foot of the marble statue of Washington, with a sword and the Masonic symbol resting over it.

Let us not say his death was unkind. The Lord's appointment is the creature's hour. As his grasp closed upon the laurel wreath, death sent his dart and his eyes closed upon the scenes of earth. He has found the true weary man's rest. No more will he launch the frail boat of mortality among the ills that beset us in this life. Henceforth the name of Kane is precious to Masonry and America.

In conclusion, the speaker asked—Who would not be willing to risk his life in exploring the hidden mysteries of that Northern region, if only to plant there two flags, the Masonic banner which Solomon bore, and that other, the stars and stripes which Washington unfurled?

DR. KANE'S MASONIC FLAG.

We have been kindly permitted to lay the following interesting correspondence before our readers:—

Office of the Grand Master of the Grand Lodge of Massachusetts.

Boston, March 23d, 1857.

Dear Sir:—As the official head of the Grand Lodge of Massachusetts,—the oldest Masonic body on this Continent,—I have the honor to transmit to you, herewith, resolutions which were unanimously adopted at a fully attended communication of the said Lodge, held in this city on the eleventh instant.* They express sentiments honorable to the memory of one dear to his countrymen, to the world, and peculiarly so to our Order.

I would avail myself of this opportunity to make a request, which you will not, I trust, deem an unreasonable one: It is, that the flag which bore the emblems of Masonry to the furthermost known region of the Arctic World, may be deposited among the valued memorials of our Grand Lodge; there to remain in commemoration of an example of moral heroism ann religious fortitude under trials and privations to which human nature is seldom exposed.

With my personal condolence on your irreparable bereavement,

I am, respectfully, your obedient servant, John T. Heard.

To Hon. John K. Kane, *Philadelphia.*

Philadelphia, 25th April, 1857.

My Dear Sir—I pray you to present my thanks and those of all my household, to your venerable Lodge for the honor it has rendered to my lamented son.

He was indeed a true Craftsman; he appropriated his light and his life to charity; and it is just, therefore, as well as grateful to his memory, that his Brethren should commemorate his devotion to the pledges of our mystic Order.

I have delayed this note of acknowledgment, in the hope of sending with it his little Masonic flag—the same flag that drooped from the tent-pole on the ice-floes, and that spread itself proudly to the Polar seas. But I have not as yet been able to reclaim it from among the remains of the expedition. I still hope to find it, and to offer it to the acceptance of the Institution you so worthily preside over.

Renewing the expression of my thanks, I beg leave to subscribe myself, dear sir,

Your Brother and friend, J. K. Kane.

To the R. W. John T. Heard,
Grand Master of the G. L. of Massachusetts.

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*The resolutions may be found on page 189, current vol. of this Magazine.

MASONIC HALL, SOUTH BOSTON.

During the last year, the Brethren of St. Paul's Lodge, in conjunction with the Gate-of-the-Temple Lodge, have made extensive alterations in the above building, refitting and decorating it with exquisite taste.

The most noticeable features, are the canopy and fresco work. The canopy is made of rich crimson velvet of tasteful design and drapery, with the proper ensignia embroidered in gold. The whole fabric is graceful and elegant, and hangs from the ceiling to the floor; at the back of the structure is a finely executed rising sun, blended with soft clouds, the whole forming a beautiful and appropriate design.

The ceiling is laid out in pannels of subdued and harmonious colors, with artistical designs, judiciously placed. The walls are pannelled in blue—as appropriate for Master's Lodges.

The four explanatory pictures used in a particular Degree, are of magnitude, and painted directly on the walls, occupying the space from ceiling to floor. The first picture, the Temple and Porch, is executed in *encaustic*, and displays great taste and judgment in design and coloring. Indeed it is rarely, if ever, a picture of such merit and finish can be seen out of a gilt frame.

The majestic building, with its columns and pilasters, is seen in the distance; its colossal dome—gilded by the rays of a setting sun, and in bold relief to a warm oriental sky. The tasselated pavement, and the brazen pillars in the foreground, with their highly ornamented chapiters and pommels, are skilfully drawn and carefully shaded, with taste and correctness.

The next picture covers 150 square feet, and is a most difficult and successful piece of drawing in linear perspective. It represents a Masonic Chamber near the vestibule of the Temple,—the well known winding steps leading up almost to the top of the audience apartment. Each step is a study by itself.

The Orders of Architecture most revered by Masons, stand free in the foreground; the lights and shades of these architectural beauties cannot be excelled. So cunningly arranged is this composition, and so artful the combination of colors, that the most careful and steady gaze is required in the visitor to decide whether it is a real chamber, or produced by the deceptive brush of the Artist.

The next picture is an outside door of full size, and one can hardly refrain attempting to push it open.

The fourth and last of the series—the subject is understood by all Masons—is a masterly design and well executed. The management of the light and perspective, the treatment of the whole subject, and the facility by which a candidate can recognize the 'work' as he proceeds, are apparent.

Whether viewed from six feet, or twenty, the effect is the same. Unlike the ordinary frescos, it does not require "distance to lend enchantment," but more like a parlour picture, than a frescoed wall.

The whole of the decorations reflect much credit on the committee, but more especially Bro. William Shütz—a member of Gate-of-the-Temple Lodge,—whose designs and artistic skill have stamped him as an artist of the highest order.

The Brethren of both Lodges testify to his character as an upright man, and a good Mason.

It is doubtful whether another Lodge under this jurisdiction, can display such designs for magnitude, correctness, and beauty, as are to be found in the above Lodge-room.

Both Lodges are in a healthy state, under the government of Wor. Brothers Richard M. Barker and Thos. Hill, Jr.

Country Lodges, who meditate decorating their Halls, will find in Bro. Shütz a true artist, and a gentleman, and his suggestions will be found valuable with reference to Masonic appropriateness and designs. His taste and education in colors, have secured for him the adornment of our city library, which is to be enriched in *encaustic*, by his pencil.

W. J. R.

THE ROUGH ASHLER.

[WRITTEN FOR THIS MAGAZINE.]

Masonry is full of beatiful emblems. She paints pictures on the mind, which viewed from a right point never fail to leave a *moral* reflection on the heart. Her language is ancient and Oriental; and she is ever collecting materials of thought, on the hill, in the vale, everywhere beneath the starry canopy of heaven. A true Mason like the Duke in the Forest of Arden—

> "Finds tongues in trees, books in the running brooks,
> *Sermons in stones*, and good in everything."

Among the Jewels of the first Degree in Masonry, there were two stones employed in the building of King Solomon's Temple, the Rough Ashler and the Perfect Ashler. They were intellectual emblems of humanity, and viewed from the plan of our spiritual temple as laid down by the Master on his Trestle-Board, they are beautiful and instructive; for the great Light of Masonry teaches us that all mankind originated from the same quarry, and experience demonstrates to the Mason that the two classes or prominent specimens of human nature are the *Rough Ashler* and the *Perfect Ashler*.

Let us meditate for a few moments on the appearance of the *Rough Ashler*, as contemplated from a stand-point on Mount Moriah, both in its natural and emblematical state. It is a stone—a stone taken from the quarry—heavy, solid, durable in its nature, susceptible of a polished surface under the beat of the Gavel and slowly penetrating edge of the chisel, as applied by the persevering hand of industry; and after being hewn, squared and numbered, becoming a part of a glorious structure. So is the true and worthy applicant for admission into a Lodge. He must be, to a certain extent, qualified for such honor. He must be taught and disciplined by the working-tools of the Fellow-Craft, have a fair character, sense enough to be trusted, without suspicion, a disposition capable of Brotherly love and a desire of improvement: He comes forward ignorant of our mysteries, as the stone which has laid buried for ages in the mountain mass. He comes into the light when fitted and prepared "by a virtuous education, his own endeavors and the blessing of God," so that he may hereafter shine as a Living Stone in the spiritual building, eternal in the heavens.

But, before the candidate can be admitted into our mysteries, he ought in his rough-ashler state to be examined, surveyed and measured with scrupulous care. To follow out the emblem—Are there cracks and crevices in the Stone? Is it easy to work? Is it capable of being made useful? Are there any latent defects in the size, color or grain? Is it solid and of true grit, or only a conglomerate—or an adhesion of slate, pebbles and sand—which once admitted and set up among the costly and noble blocks of the building would soon get loose and crumble into fissures, making hideous chinks through which an evesdropper might peep into forbidden apartments. An *Ashler* of this kind the Overseers of old never failed to reject.

These are questions of surpassing importance. To lay aside all imagery, is the applicant a man of truth and virtue? Can he be trusted, or is his mind leaky as a sieve, letting out the good and retaining only the chaff? Is he sincere, of good habits, pure morals, realizing his dependence on our Creator and a believer in his Word? Has he an honest and respectable calling, and is he upright in his dealings, a kind neighbor, good citizen and an honorable man? Thus we might go on, tracing out some of those numerous qualifications which make up a unity of character in good men and true. For it is not enough, that we are told, "I know nothing against the applicant!" This is only negative testimony. The great point is his positive character for truth and virtue and improvement. Is he one with whom we could fellowship, and call by the endearing name of Brother?

Now among the *Rough Ashlers* used in the building of King Solomon's Temple—beyond all manner of doubt—there were some—perhaps but few—so very rough, so twisted and corrugated in form and feature, that even the Master Workman's skill could not polish the excrescences nor fit them for the builder's use. Such stones were rejected, and left among the rocks and boulders and pebbles scattered over the desert. Is there not sometimes an illustration of this emblem in our day among the multitude of candidates who apply, where roughness of manners and rudeness of speech have left a stamp and stain which the Art can never cure;—persons who can not make a good *joint* in any part of the structure, nor harmonize with the beauty of its proportions? Such rough ashlers have no business in a Lodge. For if any person living ought to excel in politeness and cherish the charms of a courteous deportment, it should be the Mason.

Again. When the Overseer in ancient times examined the Rough Ashler, before he set the Craft to polish and adorn it, he personally measured it with his eye, looked on its face and scrutinized every feature in order to form some judgment of its fitness from the external appearance. So in every well-governed Lodge, it is the bounden duty of the Committee to see the applicant, converse with him, examine his features, trace as far as may be the genealogy of every noble virtue in their expression and thus gather from his appearance and deportment some idea of the man, before he is recommended to be made a Mason. Most men carry their character in their visage, and no means should be neglected which will contribute to make the history of an applicant fully known. It is so essentially important to keep the Lodge pure, and elevate its standing by the union and dignity of a virtuous brotherhood. Nor can too much caution be used by a Brother, who vouches for an applicant. Above all others *he* ought to know him; and to recommend one, of whom he knows almost nothing—perhaps merely because he was a transient acquaintance, or happened to be a fellow-boarder, would be like a Mason of old directing the Overseers to some *Rough Ashler* he scarcely ever saw or examined, and which on inspection might turn out to be only shelly slate or a species of Roxbury pudding stone.

The Perfect Ashler is reserved for the next Magazine. S.

SUPREME COUNCIL 33d.

THE annual convocation of the Supreme Council 33d, for the Northern Jurisdiction of the United States, was held at the Masonic Temple, in Boston, on the 12th, 13th, 14th and 15th days of May, ultimo. Of the members of the Council present, were M. P. Bro. Edward A. Raymond, Esq., of Boston, Sov. G. Commander; Ex. Gov. Robt. P. Dunlap, of Maine, Lt. G. Com.; Charles W. Moore, G. Sec. Gen.; Rev. Albert Case, Assist. G. Sec. G.; Simon W. Robinson, G. Treas.; Giles F. Yates, Esq., Dep. for New York; Maj. K. H. Van Rensselaer, Dep. for Ohio; Charles Gilman, Esq., of Maryland; Rev. Paul Dean, of Massachusetts, G. Prelate; and Andres Cassard, Esq., Representative of Venezuela, S. A.

In the Consistory, which was opened for work on each day of the session, there were present, delegates from Maine, Massachusetts, Rhode Island, New York, Pennsylvania, Maryland, Ohio, and Illinois. The attendance was unusually large, and at no former session has there been so great an amount of business transacted. Letters of apology for absence, were received from New Hampshire and Connecticut, which States have not before for many years failed to be represented.

A large number of candidates were taken through the degrees to the 32d, and Ill. Brother CHARLES R. STARKWEATHER, Esq., of Chicago, Illinois, was received and affiliated as a member of the Supreme Council, to fill the vacancy occasioned by the death of the late Brother Nathan B. Haswell, of Vermont.

Quite a number of Charters were ordered to be issued; but as we have not space for a full account of the proceedings, we omit all details until a more favorable opportunity.

On the evening of the second day of the session, the Grand Commander, Bro. E. A. RAYMOND, received the members and other invited guests, at his elegant residence in Concord Street. It was a pleasant "re-union," and an occasion to be enrolled among the joyous memories of the past.

We shall endeavor at an early day to lay before our readers an abstract of the proceedings.

AN INTERESTING LETTER.

THE following interesting letter was handed us on the day of its date, but was mislaid at the time. It is from one of our most venerable and highly respected Brethren, (now seventyseven years of age,) and while it breathes a warm affection for our Institution, bears the most ample testimony to the purity of its principles. It will be gratifying to our readers :—

Hingham, 18*th Sept.*, 1856.

C. W. MOORE,—*My dear Brother*,—I would render thanks for your invitation, and your kind attentions to me at the Franklin Parade yesterday.

During the last thirty years or more of my lengthened earthly life, I have been without the pleasure of anything near such a beautiful gathering of members of the Masonic Family.

I gazed upon the mass of fine looking young Masons, with astonishment and admiration.

O my friends ! with what joy and gladness were my offerings of gratitude to our Loving Father, the Grand Master above, for such evidences of his having smiled upon and send down his blessings on the right.

In time of persecution and need, we looked to the " Strong Deliverer," and we now see he has not forsaken us.

There must have been of late, much labor in your glorious cause of benevolence,—members of the Fraternity must have worked hard, with strong and willing hearts and hands.

But courage Brothers !—" Your labor has been with the Lord and your recompense will surely be with your God."

Yesterday was to my soul one of solemn joy, constant activity of the heart's highest emotions.

I met with (and probably for the last time here) many associates of my earlier days, and feasted on the sweet remembrance of the dear departed, now in the celestial world, enjoying the reward of their past labors of love and lives of fidelity and truth.

I would assure you and others of my affectionate regards.

Remaining your elder Brother,

JNO. BAKER.

I have said above, " young Masons"—such was the appearance to dimmed eyes of *seventyseven.* Excuse is expected, if needed.

PAST MASTERS IN GRAND LODGE.

A GRAND LODGE is a modern idea, but none the less a good one. It is a representative body, the constituents being the working Lodges. Nobody has, by the old or new practice *universally*, a permanent right to membership in the Grand Lodges. Those Lodges have usually, perhaps, included Past Masters, but that course is neither ancient nor universal. The Lodges having the right to establish Grand Lodges, have also a right to say who shall represent them therein. Nobody, by being made Master of a Lodge, acquires an indefeasible life-estate in the Grand Lodge. The idea is destructive of every idea of Masonic government, certainly as practised in this country, and we believe as practised everywhere else. In many States it is considered expedient to constitute Past Masters members of the Grand Lodge ; but it is always done as a matter of expediency, and not because Past Masters can claim the right.—*G. L. of R. Island.*

MEMBERS OF THE INSTITUTION.

IT is mournfully true, that there are degraded men in most communities, and they manage to creep into all institutions. The veteran army of the Revolution had its Arnold ; the twelve apostles, a Judas ; and tall among the *sons of light* once appeared *Lucifer*, now the prince of Devils ! Such objections apply to the individual member, and not to the institution.

Shall marriage be abolished because here and there an unhappy match is made ? Shall pretty maidens and bright-eyed widows, peeping from weeds of mourning, cease to charm and wed heart-broken bachelors and disconsolate widowers, because now and then an unworthy *husband scolds*, *pulls the hair* and *thrashes* with the *broomstick* his *loving* and *dutiful wife*, and leaving her at home to *nurse the baby*, goes *spinning yarn* through the neighborhood, setting people by the ears ; and returns late at night to *cheer* and *console* his *meek* and *forbearing spouse* with one of *Mrs. Caudle's latest lectures ! !* SURELY ! SURELY ! not ! These are but spots upon the sun, and moles upon the cheek of beauty.

But the criticisms of the objector upon our members, are often unjust and fastidious, proceeding from narrow views and a propensity for fault-finding ; and perhaps when his neighbors sit in judgment upon his character, the verdict is not more favorable than that which he renders against the merits of our Brethren.

Whilst, on behalf of the fraternity, I would apologize for the moral infirmities of human nature, I would make no concession to him who assumes to look with contempt upon any of our Brethren on account of their limited intelligence, or humble conditions in life. In the Masonic family are to be found men of every order of intellect, and of all ranks and stations, meeting upon a common level.

The All-wise Creator has produced infinite variety in every department of the universe. Behold the little rill leaping from the clefted rock in the mountain's side, and murmuring through the vale below, and then turn your eyes to the mighty ocean, bearing on its bosom the fleets of opposing powers, and wafting from shore to shore the commerce of the world ! See the tiny humming bird dancing upon rapid wing from flower to flower, and then mark the great condor, breasting the storm-cloud that blackens the lofty summit of the Andes ! Gaze with wonder and admiration upon yon vast globe wheeling in its interminable orbit, but despise not the beautiful little lamp that twinkles in the chandelier of Heaven ! *The magnificent* and the *minute* are equally the works of God, and alike challenge the admiration of man ! Lieutenant Maury, standing upon the national observatory, turns the great telescope upon the Heavens, and contemplates with amazement the mighty worlds that blaze over the boundless fields of space ; and then descending to the earth he takes the microscope and traces the infinite wisdom of the Creator in the mechanism of the mite and animalculæ!

The mental and moral powers of men are alike diversified, fitting them for various stations, duties and occupations in life. If all men were poets and astronomers, and spent their time building castles in the air, and gazing at the stars, all the arts and industrial occupations of life would be abandoned. The hammer, the spindle, and the loom, are more useful than the telescope and the harp. It is unpretending *labor* that causes our reluctant mother earth to yield the bread to feed, and the materials to clothe the multiplied millions of her sons, who spring from her bosom. It is the laboring classes that array **Beauty** and **Wealth** in the habiliments of fashion, build towns and cities, construct railroads and telegraphs, burthen the ocean with ships, and unfurl to every breeze the white sails of commerce! The exiled son of Erin, who throws up the levee upon the bank of your river; and *poor old Ned* who wields the shovel and the hoe, eats the corn cake, and vexes the drowsy ear of night with the rude melodies of his banjo, are as necessary and useful in their respective stations and appropriate occupations, as the lawyer, the doctor, the senator, the minister and the judge; and hence the All-wise Creator has diversified the intellects and the tastes of men, so as to adapt them to the various pursuits of life!

Let the objector go and learn wisdom from the *Fox*, renowed in fable, who, when he had assembled his forest forces to make war upon the *Lion*, was admonished by one of his conceited Generals to dismiss from his ranks the timid *hare* and the stupid *donkey* as unfit for any service. Be not over hasty in thy conclusions, replied the cunning *Fox*. It is true that the *hare* is a timid soldier, and might shrink from the shock of the battle, but he is nevertheless exceedingly fleet, and may be usefully employed as a courier in bearing dispatches. The *donkey* is beyond question a stupid fellow, but we require a trumpeter to announce to the embattled hosts the proper time to make the charge, or to retreat, and the *loud hoarse voice* of the *donkey* admirably qualifies him for this important branch of the service.

Perhaps if the fastidious objector, who assumes to criticize the mental and moral endowments of some of our unpretending Brethren, could find his way into a Masonic Lodge, he might be employed in some such service as Reynard assigned to his *cousin*, the *donkey*.

Some of the best Masons I have ever known—men most ready to open the hand of charity, and supply the wants of suffering humanity, have occupied the more humble walks of life.

> "Full many a gem of purest ray serene,
> The dark unfathomed caves of ocean bear,
> And many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

Masonry was instituted, and has been patronized by the wisest and best of men; and whilst, like the great truths of the Bible, it is adapted to the comprehension of limited capacities, it challenges the admiration of the greatest intellects!—*E. H. English.*

MORAL BEAUTIES.*

The moral beauties of Masonry, acknowledged as its chief glory, are not as clearly seen by some of the Craft, nor as highly appreciated as they should be. Everything that is truly excellent in Masonry is dependent upon the moral principles which are the foundation of the whole system. Our Creed is "Faith in God, Hope in Immortality, and Charity to all Mankind." In what God? As Christian Masons, the God of the Bible, the Creator, Preserver, Saviour, Comforter and Sanctifier of the faithful. In what Immortality? In that which was brought to light through the gospel by Him who hath abolished death. In what Charity? That which is greater than Faith and Hope, which is supreme love to God and universal good will to man. This grace is immortal.

Our principal tenets are Brotherly Love, Relief and Truth. What can be sounder and more deeply moral than our creed? What more beautiful and simple than our Tenets? That institution built upon the sand (we have from high authority) must fall, but that which is built upon a rock, resists all floods and storms; and amid crumbling empires and falling dynasties, still lifts its time-honored head above the ruins, pursuing those labors of love and good will to the human family, that have characterized Freemasonry in all ages of its existence. Dr. Oliver very truly says: "There is something in Masonry deeper and better than words and signs and ceremonies," and I say that he who is content with merely knowing how to work his way into a Lodge room and to pass himself as a Brother, will never see the real living beauties of Masonry, will never behold the dazzling glory of the Mystic Temple. Its moral, its scriptural excellencies.

I admit that the outward defences thrown around our institution, are absolutely necessary to preserve the secrets of the Order from unhallowed hands, and the approach of the imposter and the unworthy; and all Masons should be perfect in a knowledge of them; but then we must bear in mind that they are but the casket that contains the precious jewel—the hull that conceals the kernel—the shell to preserve the egg. The destruction of the one is the inevitable ruin of the other. *Preserve both.*

Masonry itself is a living, active principle, possessing both a body and a soul, as well as outward adornments. Its paraphanalia and mystic signs are but the robes that enshrine and cover its vital, living principles; with which every Mason should be deeply imbued. We should all stand by and contend for the old *land-marks* of the Order, and never recognize the existence of any power under the canopy of heaven to change those features of the Masonic Ritual, which mark its distinctiveness as a system, and give it its universality in the three symbolical Degrees.

The world may and ought to progress in the arts and sciences, in philosophy and morals. In our efforts to do good, to alleviate the sufferings of our species, to dry the widow's tears, to educate and relieve the orphan, to hush the sighs of affliction and human woe, to shelter the homeless, feed the hungry, clothe the naked and instruct the ignorant, in all these, as the divine mission of our Order, we may progress. There should be progression. But in the observance of our Ritual we should be "Old Fogies." While it behooves us to preserve with vestal vigilance, all the words, signs and ceremonies of the Ritual, we should also dig deep for the pearls that lie concealed at the bottom, and familiarize ourselves with our great principles and become well acquainted with those sublime doctrines so beautifully taught and illustrated by our symbols. To do this satisfactorily requires great diligence. We must not only commit to memory our lectures, but should avail ourselves of all the Masonic publications and authorized Masonic literature, to which we can gain access. Time and perseverance accomplish all things; and the beauties and moral excellencies of Masonry are only to be discovered and rightly appreciated by the industrious and diligent student. A lazy Mason is a misnomer.

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* From an address before the Grand Lodge of Arkansas, by M. W. Nat. G. Smith.

MASONRY AND NATURE.

BY BROTHER E. H. ENGLISH.

THERE is a striking analogy between Masonry and Nature. This may be observed in the ceremony of opening, closing, conferring the degrees, and in the *lights* and emblems. It originated in an age when men studied Nature rather than books. No wonder the children of the wood love it. An old Indian Chief, who visited the Grand Lodge of Ohio, was asked by the Grand Master, where *his* people got Masonry?

"From the Great Spirit," was his reply.

How long have they had it?

"Ever since the trees began to grow and the rivers to run."

In the olden times, moreover, Masons congregated in deep valleys and upon high hills or mountains; and thus, whilst they were secure from the intrusion of the curious, they were afforded opportunities of contemplating the grand, the sublime and the beautiful in Nature! The wild sequestered vale, where leaps and laughs the limped brook, or sleeps the silvery lake, or rushes and roars the winding river; and the blue, rugged mountain top, bathed in the pure clouds, and *guilded by the sun's first and last beams*, are places best adapted to the contemplation of what is most beautiful, sublime and majestic in the works of Nature.

There is one pleasing thought connected with the Lodges of our ancient Brethren. Convened in the spacious Temple of Nature, under the broad canopy of Heaven, illuminated by the *great lights* which God hath set in the firmament, they were reminded of the UNIVERSALITY OF MASONRY—that CHARITY is not bounded by narrow walls, but with a warm heart and wide extended arms embraces the whole earth!

It was in the Masonry of Nature, that ST. JOHN THE BAPTIST, whose birth day we now celebrate, was educated. Reared in the wilderness, feeding upon locusts and wild honey, and, like Demosthenese, studying elocution among rocks and caves, at the full age of manhood, he suddenly made his appearance as the advocate of a new religion, moved the masses of Judea by a stern, stirring and overpowering eloquence, which caused the wondering multitudes to flock to the banks of the Jordan, and receive at his hands an ordinance significant of the purity of that system of religion which had for long ages been adumbrated by Jewish types and shadows.

The Baptist possessed in a marked degree the cardinal Masonic virtues, and was an eminent patron of the Order. Hence we dedicate our Lodges to him, and his christian compeer, the EVANGELIST, who was alike distinguished for his attachment to Masonry. It was not because they were *christians*, but for the reason that they were eminently devoted to the Order, that Lodges, in christian countries, since the era of the Crusades, have been dedicated to the SAINTS JOHN. Ancient Craft Masonry was organized long before the christian era, and inculcates a religion strictly *catholic*, or general, in its character. It is the propagandist of no particular creed, and adopts nor condemns any party platform.

STRANGERS AT MASONIC FESTIVALS.*

BRO. WARREN moved:—"That in future no person not being a member of the Craft be allowed to dine at any of the Masonic Festivals." He said: "I believe the Brethren are generally aware that this in some measure alludes to the practice of introducing to the table at our Masonic festivals gentlemen as singers who are not members of the Craft, thereby leading the Brethren unconsciously to do wrong, by making allusions to matters affecting the Craft which ought not to be alluded to in the presence of strangers. This is another point on which I feel I may fairly ask and expect the support of the Grand Registrar (hear, and laughter), whose attention I beg to call to rule 11, page 22, of the Book of Constitutions. (Hear, hear.) That rule says:—'There shall be a Masonic festival, annually, on the Wednesday next following St. George's Day, which shall be dedicated to Brotherly love and refreshment, and to which all regular Masons may have access, on providing themselves with tickets from the Grand Stewards of the year. No private Lodge within the London district shall have a Masonic feast on the day of the grand festival.' I submit that the words 'all Masons' are superfluous, if other persons may sit down. (Hear.) This motion is chiefly addressed to the musical profession; but if gentlemen of one profession may be present, there is no reason why gentlemen in other professions should be excluded. (Hear, hear.) There are, moreover, so many excellent and efficient musical Brethren connected with the Craft, that it is not necessary to introduce any who do not belong to our Order." (Hear, hear.)

Bro. Dobie: "There are the ladies!"

Bro. Warren: "The ladies do not sit down at the table with us, and they do not come into the gallery till after dinner. I have served as Steward to the charities, and have called the attention of the other Stewards to the question. On the last occasion the Grand Stewards did take notice of it, but that is the only time, in the course of four years, that I could get the Stewards to do so. Therefore it is that I have thought it necessary to bring the matter before Grand Lodge.

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* From the proceedings of the Grand Lodge of England, March 1857.

About three years ago, at one of the festivals, a ticket was sent to a Brother who was proprietor of one of the daily papers, and that Brother sent one of his reporters, who was not a Mason, to take a note of the proceedings at the festival. His presence was, however, objected to, on the ground of his not being a Mason, and I supplied an account myself. (Hear.) If they admitted musical gentlemen not Masons, they ought to admit reporters not Masons; they were inconsistent in making a distinction between one profession and another in such a matter."

Bro. Binckes seconded the motion, on the ground that the admission of strangers amongst the Brethren at the festivals was productive of evil, as the Brethren might be inadvertently led to make use of the words and signs in the presence of such strangers, which ought carefully to be concealed. (Hear, hear.)

The motion was agreed to.

KEEP WITHIN COMPASS AND SQUARE.

BY BRO. C. SLOMAN, LONDON.

To feel for mankind as we feel for ourselves,
  Is a maxim we ever should hold;
From the monarch who reigns, to the peasant who delves,
  We are all of the very same fold.
Let the cynical fool the opinion despise,
  But this truth everlasting will stand:
When we see others fall, we should help them to rise,
  And assist them with heart and with hand.
Then be reason your guide, of excesses beware;
  Still keep within compass, and act on the square.

From the point in the circle we wisdom can glean,
  Unto all we a limit should see;
For even economy may become mean,
  And bounty profuseness may be.
Thus virtue itself demarcation should find,
  And the boundary line keep within;
For if prudence, true pilot, we once leave behind,
  We know not where regret may begin.
Then be reason your guide, of excesses beware;
  Still keep within compass, and act on the square.

Let's be taught by Dame Nature, her laws are the best,
  Hath not ocean the land as its bounds?
The earth in its orbit is never at rest,
  Yet in safety the planet goes round.
Autumn comes before winter; ere summer the spring;
  Thus a proper succession they keep;
For each season its own gracious blessing doth bring,
  From which Man his enjoyment can reap.
Then be reason your guide, of excesses beware;
  Still keep within compass, and act on the square.

EXPULSIONS BY CHAPTERS.

Question: "Is a Master Mason eligible to the office of Master of a Lodge, who has been expelled from a Chapter of Royal Arch Masons, he having received the degree of Past Master in said Chapter? If he is not, would he be if he had received the degree of P. M. in a convocation of such? Or could he be restored to all the rights and privileges of a P. M. in a convocation of P. M.'s, of which he had been deprived by his expulsion from a Chapter of Royal Arch Masons? Or does expulsion from a Chapter affect the standing of an acting Master of a Lodge?"

The Standing Committee on Masonic Jurisprudence, to whom was referred the foregoing question, report:

That they, as members of this Grand Lodge, are ancient *Master Masons only*, and therefore know nothing about the law governing Chapters in the expulsion of members, or whether they *ever expel* them. Nor do they know anything about the degrees in a Chapter, or mode of conferring them—*if they have any*—and have not observed anything in or about this Grand Lodge that would lead to the discovery of the same; and therefore ask to be discharged from the further consideration of the business of the Chapters.—*G. L. of Ohio.*

THE POLITICS OF MASONRY.*

It is a landmark of the Order, impressed upon the candidate for its mysteries, at the threshhold of every degree, that Masonry does not interfere with his *religious*, *political* or *civil* duties and opinions. When a man presents himself at the door of a Masonic Lodge, desiring admission, we make no inquiry as to his peculiar faith, further than to ascertain that he believes in God; knowing that if he recognize the existence of the Supreme Maker and Ruler of the Universe, it *necessarily follows* that he is a believer in moral accountability; and influenced by the hope of reward and the fear of punishment, in the future; and that his conscience may be safely entrusted with our sublime mysteries. This is common ground. It constitutes the great foundation stone of all religions, whether of civilized or savage people. There is, perhaps, no nation or tribe of men upon the globe, that does not, in some form, recognize the existence of the Supreme Being. Even the wild Indian, with—

> ——— ———" Untutored mind,
> Sees God in the clouds, and hears him in the wind."

If Masonry were to push her inquiries beyond this, it would become sectarian, and cease to furnish a common altar around which men of every creed may unite in sincere friendship, mingle their sympathies, and heartily co-operate in the exercise of an enlarged charity.

The admission of *party politics* into a Masonic Lodge, would be as baleful in its consequences as the creeping of the *old serpent* into the blooming bowers of innocent Eden. All that is beautiful would be blasted—all that is harmonious would be turned into discord.

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* Address of Bro. E. H. English of Arkansas.

Going on a visit to a Lodge not long since, and passing the dwelling of an old friend, whose head was whitened with age; but who had not been a Mason long enough to become thoroughly acquainted with its spirit, I invited him to the Lodge. "No," said he, "I have not been to the Lodge for twelve months."

"Indeed! and why not?"

"Ah! there are too many *Know Nothings* in the Lodge!"

"*Know Nothings* in a Masonic Lodge! why, my dear sir, this must be looked into, and if it be true they must be turned out!"

Reaching the Lodge, I found about sixty good looking men assembled, quietly conversing together upon social and domestic matters, and all seeming to mingle and interchange courtesies in the most harmonious manner. When the Lodge was about to be opened, I mentioned what my old friend upon the road had told me, and remarked to the Worshipful Master that if there was a *Know Nothing* present he must be put out of doors! The Worshipful Master being a man of good sense, and well understanding the genius of Masonry, comprehended quite readily my meaning, and responded that there was *not one* present.

A verdant looking *novitiate* upon my right, glancing his eyes over the room, looked at the Worshipful Master with astonishment, and whispered to an old Mason sitting next him, that there were "*lots of them in the Lodge.*" The old man shook his head!

Now, said I, if there is a *democrat* or sag nicht present, he must be put out!

"Not one," said the Worshipful Master.

An expression of wonder came over the face, and an incredulous smile expanded the broad mouth of an honest looking young *Dutchman* sitting at my left!

Perhaps you have a congregation of *old line whigs* assembled here, then?

"*Not one.*"

Well, what then *are* all these men?

Whatever they may be in the world—whatever political sentiments they may profess as American citizens, *here*, around this altar, they are all *Masons* and all *Brethren*, linked together by the golden chain of sincere affection, "among whom no contention ever arises, but that noble contention, or rather emulation, of who can best work, and best agree."

When I go to the ballot box to exercise the elective franchise, I stand there not *as a Mason*, but as a citizen of this free country, and the preference which I may give to one aspirant for public office over another, may be determined by any considerations which may seem to me to be good—I may inquire into whatever, in my judgment, may contribute to, or detract from, his fitness to make, administer, or execute the laws of my country.

But when my Brother desires assistance or relief, I do not pause to inquire what religion he professes, to what political party he belongs, or under what sun he was born—nor does it matter what language he speaks. It is enough that he is a *Mason*—he wants bread, clothing, or shelter for himself, his wife, or his little ones—or that he is bowed down by disease, and requires a watchful eye, and a ministering hand at his bed-side during the tardy hours of the tedious night. And though he may speak a language to which I am a stranger, yet if he utter in my ear talismatic words drawn from the common vocabulary in which Masonry instructs all her sons, of every country and climate, he touches my heart, and commands my services!

But though *Masonry* permits not her white garment to trail in the dust of party politics, she is nevertheless quietly exerting an influence upon the destiny of this great country. Almost every State and Territory in this vast and growing confederacy, has its Masonic Grand Lodge, and the friendly correspondence carried on, and the fraternal relations existing, between these bodies, will do much to bind together and preserve the Union.

THE CANADIAN LODGES.

The subject of the complaints of the Brethren in Canada, was before the Grand Lodge of England, at its quarterly communication in March last. The Grand Master submitted a communication, in reference to which the London Freemasons' Magazine, says:—

"In his last communication, the G. M. promises the Canadian, and, we presume, other colonial Brethren all they can desire. His Lordship will not forego any of his prerogatives nor attempt to bind his successor, but whilst he continues in office, will allow the Brethren in Canada, and of course in Australia also, to nominate their own Prov. G. M., subject to his approval. And, says the G. M., 'I shall not withhold my approval from any Brethren so recommended, unless for weighty reasons, which I shall be prepared to state and justify.' This is fair and honorable, and such a condition as no reasonable body of men can object to. His Lordship then alluded to a proposed reduction of the colonial fees, a matter we regard as of very secondary importance, and stated that he had already provided for the issue of blank certificates to the Prov. G. Ms. in the colonies, which would prevent any complaints relative to the delay of their transmission from England. On the proposal to allow the Prov. G. Ms. to issue warrants for new Lodges, the G. M. has very properly determined that the power must continue with himself, though he says that an equivalent prerogative has always been exercised by the Prov. Grand Masters of Colonial Lodges, 'for they have granted Dispensations for holding new Lodges, the warrants for which are never withheld.' The G. M. further promises to subdivide the Colonies as much as possible, so that every Lodge may be brought within a convenient distance of its Prov. Grand Lodge. We believe that this communication will prove satisfactory to the great majority of our Canadian Brethren, and it gives us sincere pleasure to see the conciliatory spirit manifested by Grand Lodge, a spirit exemplified in the kindest manner by the Grand Master, who consented that a petition from Canada West, on the subject of what we trust we may henceforth consider as past grievances, should be referred to the Colonial Committee, in conjunction with himself.

MASONIC CHIT CHAT.

Seventeenth June.—The inauguration of the Statue of Gen. Warren, on Bunker Hill, on the 17th instant, promises to be an occasion of unusual interest. The presence of Gen. Scott will, as a matter of course, call out the military in large numbers, besides which the most popular and best disciplined regiment in New York, numbering some five hundred rank and file, with a Band of seventy members, has signified its intention to be present.

The city governments of Boston, Charlestown, and we believe Roxbury and Cambridge, have made the necessary appropriations and arrangements for the occasion.

Masonically—the indications are that there will be a general attendance of the Lodges and other Masonic bodies in the Commonwealth. Some sixty Lodges have signified their intention to be present, and the number will probably be increased before the arrival of the day.

It may be useful to say here, that the Grand Lodge will assemble at the Masonic Temple at 9 o'clock on the morning of the 17th, and that the Lodges and Brethren will assemble and be formed in procession in the Mall opposite the Temple, at the same hour.—Marshals will be in attendance to give all necessary information and directions. The Chapters and Encampments will also assemble at the Temple, at the same hour.

It is to be hoped that the request of the committee of arrangements as to dress—*black* coats, pants and *hats*, and *white* gloves—will be complied with. *White hats* and *umbrellas* in Masonic processions can always be advantageously dispensed with. In case of rain, the umbrella may be tolerated; but not the *white hat*, in any event. It is good in its place, but that place is not a Masonic procession. Nor do we hold in higher esteem the *slouch*, or Kossouth hat,—at least not on public occasions.

Twentyfourth June.—We do not understand that there will be any public celebration of St. John's day, in this State, the present year,—the ceremonies on the 17th being very generally considered quite sufficient for one month. The day, however, will be duly honored by our Brethren of Rhode Island, who would be very happy to see their friends from Massachusetts. We understand that the De Molay Encampment of this city have been invited to perform escort duty for the Grand Lodge of the State on the occasion, and that they will probably appear in full numbers. They will add much to the general appearance of the procession. The address, as stated in our last, is to be delivered by Rev. George M. Randall, D. D, and will undoubtedly be of a character to give general satisfaction.

The day will also be observed at Nashua, N. H., and probably many of our Brethren in the northerly sections of the State will avail themselves of the opportunity to be present.

☞A correspondent at Portland, Maine, under date May 8th, writes as follows:—"Our Grand Masonic Bodies have just closed their annual sessions, which were very busy ones, occupying over three days. Harmony and good feeling prevailed throughout. Hon. Robt. P. Dunlap was chosen Grand Master of the Grand Lodge (G. Master True having declined a re-election); which station he consented to accept, at the solicitation of friends, and in compliance with the wishes of a large number of the older Masons, who were desirous to avail themselves, while they could, of his Masonic and legislative experience in the government of the Grand Lodge.

Gen. Jos. C. Stevens, of Bangor, was elected G. H. P. of the Grand Chapter, and also G. Master of the Grand Encampment. I believe this selection of presiding officers has given great satisfaction.

☞We state for the information of those of our Brethren who are interested in the matter, that a Chapter of Rose Croix, and Consistory of S. P. R. S. have been regularly chartered and organized at the city of Pittsburg, in the State of Pennsylvania. Ill. Bro. James S. Hoon, G. C.

☞We acknowledge the receipt of a copy of a monthly paper just started at Chicago, Ill., by Bro. James A. Clarkson, at one dollar a year, called the "Trestle-Board." It is in the newspaper form, and partially devoted to Masonry. We have not been able, since its receipt, to do more than run our eye hastily over it. From such an examination we judge it to be well conducted, and worthy of patronage.

Expulsion.—At a regular meeting of Santa Rosa Lodge, No 16, at Milton, Florida, on the 3d May, 1857, *Allen B. Blalock* was unanimously expelled for unmasonic conduct.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVI.] BOSTON, JULY 1, 1857. [No. 9.

GRAND LODGE OF NEW YORK.

We are indebted to the kindness of a reliable and esteemed correspondent for the following interesting notice of the proceedings of the Grand Lodge of N. York, at its recent communication. The most important act of the session was the *rejection* of the "articles of union" agreed upon by a committee of its own body and a corresponding committee of irregular Masons. These articles were noticed in our last number, and our readers are therefore sufficiently well acquainted with their terms. In rejecting them the Grand Lodge has simply vindicated the integrity of its own character and position.

It will be seen that an attempt was made to produce a reversion of the decision of the Grand Lodge on the Canada difficulties, but it was very properly rejected. The Grand Lodge of England has this whole matter before it, and the probability is that the reasonable requirements of the law-abiding Brethren in Canada will be acceeded to, and thus all just cause of complaint removed. The course of the recusant Brethren in Canada was an unfortunate one, but hardly more to be deprecated than that of some of their sympathizing Brethren on this side of the line. Both parties may yet learn that rebellion against lawful authority is not in harmony with the teachings of Masonry, nor a safe precedent in Masonic government.

Another measure of great importance in the proceedings of the Grand Lodge, is the suspension of all Masonic intercourse between the Brethren of Pennsylvania and New York. We are not sufficiently informed—and if we were we have not the necessary space this month—to lay before our readers so full an account of the causes that have led to this unhappy result, as the importance of the case would seem to demand. We therefore leave it for the present, on the statement of our correspondent:—

New York, June 8, 1857.

Rt. W. C. W. Moore.

Dear Brother,—Our Grand Lodge closed its labors on Saturday last, after a very interesting session of nearly a week. The number in attendance was unusually large. Several of our venerable Past Grand Officers were present, and evinced a lively interest in those subjects which partook of a general character. There were present a goodly number of the Representatives of other Grand Lodges, the presence of some of whom was indicated by the "Representative's Banner," suspended in the East.

The proposed *articles of union*, which were noticed by you in the last number of the Magazine, were the absorbing theme of the session. The discussion of that subject—either directly or indirectly—occupied two or more precious days of the Grand Lodge,—broken into occasionally by pressing matters of business, which could not be dispensed with. *The articles were defeated by a very large majority.*

This subject for several months past has excited extraordinary interest throughout the entire jurisdiction; fearful apprehensions as to its consequences, produced a corresponding anxiety and watchfulness; so that the fraternity generally, whether active or inactive Masons, became alive to its grave importance. It is, doubtless, attributable to this fact, principally, that we are indebted for the pleasure of so general a representation of Lodges.

A feverish anxiety, I thought, was manifested for the success of these propositions; so much so as to lead to indiscretions, detrimental to the main object all had in view—that of correcting the Masonic difficulties in the State. There was a test vote imprudently—in my judgment—forced upon the members, on the first evening of the session. It clearly showed, however, the true position of the Brethren on that question. There was very little difference between that and the final vote upon the main question. Brethren had come either under instructions from their Lodges, or with their minds already made up, and the sequel clearly established the fact, that scarcely any change had taken place in their minds in the interim.

The subject was finally disposed of, first, *by rejecting the proposed articles of union.* Secondly, by adopting a resolution empowering a committee to *receive* any propositions, from any source, with a view to restore entire harmony to the fraternity in the State. Thirdly, by *rescinding* a resolution adopted in 1852, declaring certain Warrants incapable of being revived, unless the holders of them applied for admittance within a given time. Fourthly, by amending the Constitution, so far as it can be done at one communication, so as to admit to membership in the Grand Lodge, Past Masters who were such on the 31st of Dec., 1849—at the same time curtailing their vote so that the Past Masters of each Lodge have, collectively, one vote only. Care was taken, in these amendments, to clearly set forth the doctrine we have always contended for, and hold to be true, that Past Masters, as such, have no inherent right to membership in a Grand Lodge.

I have no doubt more would have been effected towards securing entire harmony in the State, had there been more time. Had the Brethren suffered that question to be disposed of at an early day of the session, the consummation of this vital and important subject, would, in all probability, have been reduced to a certainty. As it was, the whole matter was crowded into the business of the last half day; thus cutting off all possibility of concocting an effective plan of accomplishing our desire.

It is true, we have cleared away the rubbish, and a foundation, good and solid, is prepared to receive the material for the building. There is no impediment in the way, and a committee is prepared to receive any propositions which may be offered; but there are no means furnished whereby those propositions—if any—may be acted upon and carried into effect. This might have been secured had a little further time been afforded. As it is, the subjects presented to the committee will have to lay over for another year, unless it may be found necessary or deemed desirable, to call an extra meeting of the Grand Lodge to receive their report.

You will be gratified to learn that our Grand Lodge remains perfectly satisfied with the position it took in regard to the *Masons of Canada*, at its last Annual Session. An effort was made to secure the recognition of the Independent Grand Lodge of Canada, by a resolution, and a strong appeal was made in its behalf; but both fell still-born, and the subject was quietly laid upon the table, where it was permitted to remain. A few minutes before the close of the session, an ineffectual effort was made to take it from the table. Upon consulting the most influential members of the Grand Lodge, I found that their opinions had undergone no change upon that subject, since our last annual communication.

The Grand Lodge cut off all Masonic intercourse with the Grand Lodge of Pennsylvania, until the Masons of that jurisdiction give to us that justice, and the Masonic world that consideration, which Masonic law and equity claim at their hands. So long as they persist in their unreasonable course, of *non-intercourse* with the Brethren of this jurisdiction—after our position has been pronounced Masonic, and we are acknowledged to be Masons, good and true, by the whole Masonic World—so long should we resist their pretensions against the deliberate opinions of the Masonic family, and disapprobate their unjustifiable course towards us. This retaliatory course would have been adopted long ere this, had not charity for our Brothers' opinions and feelings restrained us, and our fraternal love controlled our judgment.

The line is now reluctantly drawn which separates us from our Brethren of Pennsylvania. How long it shall remain thus to divide us, will be for them to determine. We are satisfied in the correctness of our own position, and hope to meet with the approbation of, and be sustained in it by, our Brethren of other jurisdictions.

The Grand officers were all re-elected, except the Junior Grand Warden, who declined. Bro. B. H. Austin, of Buffalo, was elected in his place.

The Grand Lodge, with the Grand Master at its head, proceeded to a church in Broadway, and participated in appropriate services to the memory of our departed Brother, Dr. E. K. Kane. The Eulogium was delivered by the Hon.

Bro. C. W. Andrews, and a commemorative Ode was read by the Hon. Bro. A. I. H. Duganne. The committee deserve, as they will I trust receive, the sincere thanks of the brotherhood for the elegant manner in which the whole affair was gotten up and conducted.

Yours truly, and in fraternal love.

INAUGURATION OF THE STATUE OF GEN. WARREN.

The imposing ceremonies of inaugurating the Statue of Gen. Warren on Bunker Hill, took place on Wednesday the 17th June, in the presence of probably not less than five thousand ladies and gentlemen, all comfortably seated under a mammoth tent, which had been erected for the occasion on the Monument grounds. The day was most propitious for all who took part in the ceremonies. The rain of the preceding day had laid the dust, so that no inconvenience was experienced from that source, and the sun being obscured by floating clouds, the fatigue of a long march was rendered comparatively light.

The procession was formed in Boston, under the marshalship of Col. Aspinwall, and the arrangements were probably all carried out according to the programme, though there was more delay in the execution of them than is always agreeable. The procession began to move about noon, and reached the pavillion on the hill between three and four o'clock. The streets and houses on the route were filled with spectators, and many of them were beautifully decorated with flags. But as these and all the general arrangements are so fully described in the papers of the ensuing morning, we do not feel the necessity of encumbering our pages with any particular notice of them. They were all worthy of the occasion and honorable to the patriotic sentiments of the people. But our business is with the Masonic ceremonies, and these demand more space than we have in our pages to devote to them.

The two prominent features in the procession were the Masonic and Military, and they were both large and brilliant. The Masonic formed the second division, and we are inclined to the belief that on no former public occasion has the Fraternity of the State ever appeared in so large numbers or to so much advantage. There were not, however, so many Lodges present as was expected. Many that had accepted the invitation of the Grand Lodge and signified their intention of being present, were deterred from doing so by the unfavorable indications of the weather the preceding day and evening.

The Grand Lodge assembled at the Temple punctually at 9 o'clock in the morning, and the Brethren were formed in procession and ready to take place in the line, precisely at 10 o'clock—the hour designated by the Chief Marshal of the day, for the whole body to move. The responsibility of the subsequent delay, therefore, does not, in any degree, rest with the Marshals of the Masonic division, who performed their laborious and difficult duties with commendable promptness and ability. The Chief Marshal of the division was W. Brother William S. Gardner, Esq., of Lowell, (Marshal of the Grand Lodge,) and his Aids were Brs. Benjamin Dean, Chas. A. Davis, E. T. Wilson, Isaac C. Eastman, D. Mc. B. Thaxter, and Edw. D. Bell, who wore the costume of the De Molay Encampment of Knights Templar, and were mounted. The assistants, on foot, were Brothers Robert Wood, Henry T. Kimball, Jacob Baldwin, Jr., Wm. P. Jones, John A. Goodwin, Leonard Brown, Samuel Boyd and John A. Stevens.

The procession was formed in the following order :—

The Grand Encampment of Massachusetts and Rhode Island, with about one hundred and fifty Knights, consisting of the Boston Encampment, (under the command of Dr. Lewis,) Pilgrim Encampment of Lowell, and delegations from the Springfield, and other Encampments. In the absence of the Grand Master, (Dr. D. Harwood,) who was prevented by illness from attending to the duty, the command of this escort devolved on Sir John McClellan, as the Dep. G. Master of the Grand Encampment. This body, as usual, presented a beautiful appearance, and secured by their good order and soldierly movements, their full share of the attention and praise of the spectators. They were preceded by the Weymouth Band.

Next came the Lodges, preceded by the Brass Band. The date of the Charter, location of each Lodge, with the names of the Masters, and the number of members present, are here given in their order :—

Baalbec—East Boston, 1853, S. T. Bliss, 75.
Mount Tabor—East Boston, 1846, S. L. Fowle, 60.
St. Paul's—South Boston, 1847, T. Hill, Jr., 75.
Star of Bethlehem—Chelsea, 1844, E. W. Lothrop, 35.
Liberty—Beverly, 1824, John B. Hill, 20.
Norfolk Union—Randolph, 1819, J. White Belcher, 42.
Jordan—South Danvers, 1808, N. P. C. Paterson, 35.
Pentucket—Lowell, 1807, Isaac Hooper, 40.
Amicable—Cambridge, 1805, George B. Eaton, 40.
Mount Carmel—Lynn, 1805, T. A. Ingalls, 20.
Mount Lebanon—Boston, 1801, F. H. Sprague, 100.
Fraternal—Barnstable, 1801, R. S. Pope, 30.
Rising Star—Stoughton, 1799, G. Talbot, 30.
Meridian—Natick, 1797, Malachi Babcock, 60.
Hiram—West Cambridge, 1797, I. H. Wright, 60.
St. Paul's—Groton, 1797, Ebenezer Sawtell, 15.
Columbian—Boston, 1796, William B. Fowle, Jr., 100.

Old Colony—Hingham, 1792, Ely Whitton, 65.
King Solomon's—Charlestown, 1783, Caleb Rand, 75.
Massachusetts—Boston, 1770, John Fellows, 50.
Tyrian—Gloucester, 1770, T. J. Babson, 25.

[The Charter of this Lodge bears the signatures of General Joseph Warren and Paul Revere.]

Ashler—Rockport, 1852, Eben Blatchford, 25.
Philanthropic—Marblehead, 1760, David Blaney, 40.
St. John's—Boston, 1733, Solon Thornton, 50.

St. Andrew's Lodge, in which Gen. Warren was initiated and of which he had been Master, but which does not appear in this list as a distinct Lodge, was represented by its oldest surviving Past Masters, in the body of the Grand Lodge. Next came the Royal Arch Masons, under the banner of Adoniram Chapter of New Bedford, and they made a very fine appearance.

The Supreme Grand Council 33d for the Northern Jurisdiction, was represented by Ill. Brothers Edward A. Raymond, G. C.; Rev. Paul Dean, as Lt. G. C.; S. W. Robinson, G. Treas.; and Rev. Geo. M. Randall, (32,) as G. Secretary. These Brethren wore their appropriate regalia and rode in an open barouche.

The Grand Lodges of New Hampshire and Rhode Island, with Past Officers from those of Maine and the District of Columbia, came next.

Then followed the Grand Lodge of Massachusetts,—a detachment of Knights from the Boston Encampment, under the command of Sir John K. Hall, acting as a body-guard; and it is proper to add here, that this duty was most admirably and acceptably performed by the Sir Knights to whom it was entrusted. The Grand Lodge was organized as follows:—

Grand Tyler—Br. Eben F. Gay.
Grand Stewards, with white rods—Brs. John Low and William Palfrey.
Grand Standard Bearer—Br. Isaac Cary, assisted by Brs. C. W. Walker and L. L. Tarbell, in the costume of the De Molay Encampment.
Grand Pursuivants—Rev. Br. Albert Case and Br. James Perkins.
Knights Templars.
Grand Chaplains—Dr. Osgood, of Springfield and Rev. Br. N. M. Gaylord, of Boston.
District Deputy G. Masters—R. W. Brs. Isaac P. Seavey, Sylvester Baxter, Wm. North, Daniel Reynolds and W. W. Wheildon, p t.
Corresponding Grand Secretary—Br. William Makepeace.
Grand Treasurer—R. W. Lucius R. Paige. Recording G. Secretary—R. W. Chas. W. Moore.
Senior G. Warden—R. W. Bradford Wales. Junior G. Warden—R. W. John H. Sheppard.
Knights Templars.
Deputy Grand Master—R. W. Rev. William Flint.
Deacon, with black rod, Br. Ezekiel Bates. } Grand Master, M. W. JOHN T. HEARD. { Deacon, with black rod, Br. Enoch Hobart.
Grand Sword Bearer—Br. Peter C. Jones.
Grand Stewards, with white rods—Brs. Jesse P. Pattee and John Alden.

The procession thus formed, consisted of about two thousand Masons, and took its place in the line, under the direction of its Chief Marshal, and proceeded to the Pavillion on the Hill, where the ceremonies took place as follows:—

1. Music by the Germania Band. 2. Prayer by Rev. James Walker, President of Harvard College. 3. Ode. 4. Uncovering of the Statue. 5. Address of Presentation by Hon. Edward Everett, on behalf of the subscribers to the Statue. 6. Address of Reception by G. Washington Warren, Esq., President of the Monument Association. 7. Masonic Ceremonies. These commenced with the following brief address to the Grand Master by the President of the Monument Association, W. Bro. Warren.

Most Worshipful Grand Master of the Grand Lodge of Massachusetts:—You have been invited here from your connection, and that of your fraternity, with the Bunker Hill Monument Association, and with the illustrious man whom we have assembled to honor, to perform the Masonic ceremonies of inauguration. Thanking you, sir, and your fraternity, for the noble manner in which you have responded to the call, by the full attendance of the Brethren of the Order, I have now to request that you will perform, as far as the limited time will permit, those services, according to Masonic usage.

The M. W. Brother JOHN T. HEARD, Esq., Grand Master of the Grand Lodge of Massachusetts, responded to this invitation in the following appropriate and able address. And we take the liberty here to say, that no part of the ceremonies of the day commanded greater attention or was received with greater apparent interest by the vast concourse of persons present. It was eloquently, earnestly and effectively spoken:—

MR. PRESIDENT—

The invitation which you so courteously extended to the Grand Lodge of Massachusetts, and through that body to the Masonic Fraternity under its jurisdiction, to assist in the inauguration of this Statue, has been most cordially accepted. The large number of Brethren here assembled, manifests the deep interest they feel in the occasion. With pride and pleasure they unite with their fellow-citizens in honoring the memory of the soldier and patriot, and no other portion of this assembly acknowledges with livelier emotion and gratitude his gallantry and self-sacrificing devotion to his country. But another consideration has influenced us to join in the impressive ceremonies of this day: General Warren was a Brother Mason—an active, zealous, honored member of our Order.

He was admitted to membership in 1761—when only about twenty-one years of age—in St. Andrew's Lodge in Boston. Over this Lodge he was elected Master in 1769; and during that year, so highly were his efforts to promote the efficiency and honor of our institution appreciated, he was promoted to the station of Provincial Grand Master by the Grand Master of Scotland—the Right Hon. George, the Earl of Dalhousie. This office he filled to the time of his death, with great benefit to the Craft and honor to himself. The punctuality and zeal with which he discharged its various and responsible duties are evidenced by the fact, that he presided at thirtyseven out of the forty communications of his Grand Lodge, held while he was Grand Master. It is worthy of remark that two of the three communications from which he was absent, were held in June and September, in 1774, when, in the language of the record, he was "engaged in consequential Public Business." At this important period, the distinguished Paul Revere was his Senior Warden, and Colonel Joseph Webb, an officer of the revolutionary war, his Junior Warden, both of whom were afterwards Grand Masters. Thus were these eminent men united together by fraternal relations peculiar to our society, and co-operating, in elevated and important positions, in the great movement which resulted in the national independence of our country.

The last communication of the Grand Lodge at which General Warren presided, was held in the Green Dragon Tavern, in Boston, on Friday, March 3d, 1775. The business of the meeting having been concluded, the Lodge "was closed to the first Friday in June." This communication did not take place. The battle of Lexington, and the seige of Boston, interrupted the peaceful gatherings of the Brethren, and they were for a time suspended. The learned biographer, (Chas. W. Moore,) of the Masonic life of Warren, to whom I am indebted for some of the facts which I have stated, informs us that at the bottom of the page on which the proceedings of the March communication are recorded, there is this entry :—

> *Memo.* 19th April, 1775, Hostilities commenced between the Troops of Great Britian and America, in Lexington Battle. In consequence of which the Town was Blockaded, and no Lodge held until December, 1776."

On the morning of the 17th June, 1775, 82 years ago, our Grand Master engaged in the conflict that has rendered this spot memorable. Regardless of personal danger, and anxious for his country's honor, he plunged into the thickest of the fight, and by his encouraging example, stimulated his countrymen to those deeds of valor, of which every American is justly proud. But it was not his privilege to survive the contest—he fell one of the first martyrs in that struggle, the blessed fruits of which it is our happiness to enjoy. His death cast a deep gloom over the community; and by none was it more keenly lamented than by the Fraternity. To them he had been attached by ties, personal and official, for many years; they knew him intimately; they loved and honored him; and it was natural, therefore, that the sudden and violent termination of his life, should have been felt by them as an irreparable loss.

The Masonic Fraternity have always been among the foremost in rendering honor to the memory of the brave and devoted men who sacrificed their lives on this field in the noble cause of American freedom.

After the evacution of Boston by the enemy, March 17, 1776, the first care of the Brethren was the preservation of the remains of their esteemed chief. The body having been identified, it was conveyed to Boston and deposited in the Granary Burial-ground. On the occasion, impressive funeral services were performed in King's Chapel, and an eulogy was delivered by R. W. Brother, Hon. Perez Morton, afterwards Solicitor General of the State.

To King Solomon's Lodge, of Charlestown, belongs the honor of erecting the first Monument to the memory of Warren. A lot of land, on this hill, having been generously given for the purpose by Hon. James Russell, the Lodge raised upon it, in 1794, a Tuscan Pillar, eighteen feet in height, the pedestal of which was "eight feet high, eight feet square, and fenced round to protect it from injury." The pillar was surmounted with a gilt urn, bearing the initials and age of the deceased, enclosed in the square and compasses. On the pedestal was an inscription "in memory of Major General Joseph Warren, and his associates," who were here slain. This structure was dedicated in December, 1794, when an address was pronounced by the Master of the Lodge, Brother John Soley, Jr., who, in 1826, was Grand Master of Massachusetts.

On the 8th of March, 1825, King Solomon's Lodge presented the Monument, with the land upon which it stood, to the Bunker Hill Monument Association. Under the auspices of that body the Pillar was removed, and in its place the granite obelisk before us, was erected. The corner-stone of the "Bunker Hill Monument" was laid with Masonic ceremonies on the fiftieth anniversary of the battle. They were conducted by M. W. John Abbot, assisted by our illustrious Br. Lafayette, and in the presence of Daniel Webster, who was President of the Association, of members of the national and state governments, the military, and a vast concourse of people. Thousands of our Brethren joined in the procession and performances of the day.

The completion of this Monument in 1843, afforded another opportunity to the members of our Order to unite with their fellow-citizens in celebrating the noble deeds of the soldiers and patriots of the revolution.

Again, on the 24th of June, 1845, on the occasion of depositing "an exact model" of the original Monument, within the obelisk, the Fraternity assembled in great numbers. This Monument was provided through the liberality of King Solomon's Lodge; and under its direction and patronage the ceremonies of inauguration were conducted. The interest of the celebration was increased by the presence and eloquence of the venerable R. W. Br. John Soley, Esq., who a half century before, delivered the address at the dedication of the original structure.

And again, at this time, Mr. President, is our ancient and honorable institution summoned to aid in placing here another testimonial to departed greatness. This Statue, which so faithfully preserves the features, form and expression of the renowned person it represents, we shall now proceed to dedicate in accordance with ancient Masonic usage; and may it long endure to remind American citizens of the virtues of him who poured out his life's blood in contending for the great principles upon which our institutions of government are founded.

The services then proceeded as follows :—

Grand Master. R. W. Senior Grand Warden: In accordance with the vote of the Grand Lodge of Massachusetts, passed at the communication of that body, held in Boston in March last, we are assembled here to assist in the inauguration of this Statue of Major General Joseph Warren, which has been sculptered by a skillful artist, under the patronage of a number of public-spirited citizens, in honor of him whose devotion to his country's cause in its struggle for National Independence, terminated his life. This illustrious individual, at the time of his death, occupied the highest station in our Order, which he had, for a series of years, filled with distinguished ability: It is my order, therefore, that the Brethren and all others present, maintain silence, that our solemn services may be duly observed.

Senior Grand Warden. R. W. Junior Grand Warden: As the solemn rites of Freemasonry, appropriate to the inauguration of a Statue erected to the memory of General Warren—a Past Grand Master,—are now to take place, you will enjoin upon the Brethren, and all others who are present, to observe the decorum befitting the place and the occasion.

Junior Grand Warden. Brethren, and all others who are present: You will take notice that the M. W. Grand Master will now perform the ceremonies adapted to the inauguration of a Statue: Let order and silence prevail.

Grand Master. R. W. Deputy Grand Master: What is the proper Jewel of your office?

Deputy Grand Master. The Square.

Grand Master. Have you applied the Square to those parts of the Foundation-Stone that should be square?

Deputy Grand Master. I have, Most Worshipful, and the Craftsmen have done their duty.

Grand Master. R. W. Senior Grand Warden: What is the proper Jewel of your office?

Senior Grand Warden. The Level.

Grand Master. Have you applied the Level to the Foundation-Stone?

Senior Grand Warden. I have, Most Worshipful, and the Craftsmen have done their duty.

Grand Master. R. W. Junior Grand Warden: What is the proper Jewel of your office?

Junior Grand Warden. The Plumb.

Grand Master. Have you applied the Plumb to the several edges of the Foundation-Stone?

Junior Grand Warden. I have, Most Worshipful, and the Craftsmen have done their duty.

Grand Master. The Craftsmen having skillfully and faithfully performed their duty, I declare the Foundation-Stone of this Statue "well formed, true and trusty."

Rev. Noah M. Gaylord, the Grand Chaplain, then read the following selections from the Bible:—

"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." *Genesis* xxvii 28.

"Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." *Gen.* xxvii. 18.

"Then shalt thou take the anointing oil, and pour it upon his head and anoint him." *Exodus* xxix. 7.

"And then shalt thou take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy." *Exodus* xl. 9.

"That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." *Deuteronomy* xi. 14.

"Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil." *Deuteronomy* xii. 17.

"Now therefore the wheat, and the barley, the oil, and the wine, which my Lord hath spoken of, let him send unto his servants." 2 *Chronicles* ii. 15.

"I have found David my servant; with my holy oil have I anointed him." *Psalms* lxxx. 20.

"And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." *Psalms* civ. 15.

"And the earth shall bear the corn, and the wine, and the oil; and they shall hear Jezreel." *Hosea* ii. 22.

"They that dwelleth under the shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." *Hosea* xiv. 7.

"The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up, the oil languisheth." *Joel* i. 10.

"Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith." *Joel* ii. 19.

The following Masonic Hymn, written for the occasion, by Rev. Bro. WILLIAM R. ALGER, was then sung to the tune "Old Hundred," the audience joining in the singing:—

WHEN once of old, in Israel,
Our early Brethren wrought with toil,
Jehovah's blessing on them fell
In showers of CORN and WINE and OIL.

When there a shrine to Him alone
They built, with worship sin to foil,
On threshhold and on corner-stone
They poured out CORN and WINE and OIL.

When once our noble WARREN moved
Athwart the battle's dread turmoil,
And shed his martyr blood, it proved
Our country's CORN and WINE and OIL.

And we have come, fraternal bands,
With joy and pride and prosperous spoil,
To honor him by votive hands
With streams of CORN and WINE and OIL.

The Statue of our Master Grand
We plant upon this hallowed soil—
Hark to the shoutings of the land!
Pour on it CORN and WINE and OIL.

Here, where he fell, stand it for aye:
No serpent round it ever coil,
But truth to latest ages say—
'T was placed 'midst CORN and WINE and OIL.

The Grand Master then took the cup containing the Corn, and delivered it to the G. Marshal, who presented it to the Deputy Grand Master, (Rev. Dr. WM. FLINT,) who poured it upon the ground, saying—

"May the Supreme Architect of the Universe strengthen and sustain the Craftsmen to finish the work founded by their fathers as shall best redound to His honor and the welfare of this nation."

[The corn was taken from a parcel of wheat, part of which was used at the laying of the Corner-Stone of the Bunker Hill Monument, in 1825. The G. Master was indebted for it to the kindness of Mrs. Appleton, the widow of Brother Benjamin B. Appleton, who was at that time a Deacon of the Grand Lodge.]

The cup containing the Wine having in like manner been delivered to the Senior Grand Warden, (Hon. BRADFORD L. WALES,) he poured it upon the ground, saying—

"May the Giver of All Things bestow his blessing upon all patriotic and benevolent undertakings; and plenteously bestow upon this people that virtue and wisdom which shall enable them to preserve and transmit to succeeding generations the privileges they enjoy."

The cup containing the Oil having been delivered to the Junior Grand Warden, (JOHN H. SHEPPARD Esq.,) he poured it upon the ground, saying—

"May the Great Ruler of the Universe preserve the Union of the United States, and may it be a bond of Friendship and Brotherly Love that shall endure through all time."

He then repeated, in a very eloquent manner, the following Ode, written by himself:—

SPOTS there are, forgotten never,
Spots where freemen died or won;
Glory shines on them forever,
As it shone on MARATHON.

Mark yon granite Column towering,
Looming up o'er land and sea;
There the storm of war, first lowering,
Burst on our Thermopylæ.

There, the dreadful onset braving,
Our Grand Master fought and fell,
Like dying Knight with Red Cross waving,
While the trumpet sounds his knell.

Pioneer to peace and glory,
Nobly was his life-blood spent;
He needs no stone to tell his story,
Bunker Hill 's his Monument.

Hark! responding to each other,
Spirits on this hill-top wait,
While the Statue of our Brother
Solemnly we consecrate.

Corn, Wine and Oil were symbols given
In primeval Palestine,
When Brethren sought a boon from heaven,
Upon temple, church or shrine.

WINE—from th' rich grape's blushing fountain,
CORN—which grew in field or glen,
OIL—from the Olive's sunny mountain,
Were the pure oblations then.

Shade of WARREN! From thy dwelling
View thy happy native land;—
From sea to sea our UNION swelling—
Oh! forever may it stand.

The Grand Master then said,

"May Corn, Wine and Oil, which the Craftsmen employ as symbols of 'health, plenty and peace,' abound among men throughout the world; and may this Statue long continue to stand upon this eminence as a memorial of affectionate gratitude to one who sacrificed his life for the benefit of mankind."

The Benediction was then pronounced by Rev. Dr. Osgood, of Springfield, as follows:—

"May the blessing of the Almighty God, the Ruler of the Universe, in whom we all live, move and have our being; the Being who has bestowed upon us so many national blessings, who has brought us together on this occasion to render honor to the memory of one to whom honor is due—may the blessing of that God be upon us, and continue to bless us, until time shall be no longer. For Christ's sake. Amen!"

Response by the Brethren—"So mote it be."

The Masonic ceremonies being concluded, addresses were delivered by Gov. Gardner, of Massachusetts, Gov. Dyer, of Rhode Island, Gov. Holley, of Connecticut, Hon. Robt. C. Winthrop, Hon. James M. Mason, of Virginia, and Hon. John P. Kennedy, of Maryland; and the assembly was appropriately dismissed by Mr. Warren.

Persons holding tickets of invitation then repaired to the City Hall, where a handsome collation had been prepared by the City authorities of Charlestown, and where they were briefly welcomed by Mayor Sawyer. Mr. Warren also received his friends and invited guests at his residence on Monument Square.

The Boston Encampment of Knights Templar also furnished a collation for its members and invited guests at Chapman Hall, which we hear very highly commended.

It is enough perhaps to say, in conclusion, that the whole proceedings of the day were eminently successful and creditable to all parties engaged in them. Nothing to our knowledge occurred to be regretted, but much to be remembered with satisfaction and pleasure.

R. W. WM. H. WHITE, GRAND SEC. GRAND LODGE OF ENGLAND.

WE learn from London, that this distinguished Brother tendered his resignation as Grand Secretary of the Grand Lodge of England, to the Grand Master of that body, in April, and that the resignation has been accepted, and the vacancy filled by the appointment of the R. W. Brother GRAY CLARK. Brother White is not far from eighty years of age, and has been a Mason *fiftyeight years*,—for *fortyseven* of which he has held the office of G. Secretary. In referring to this circumstance, at a recent Masonic banquet in London, where he happened to be present, he took occasion to say—that "during this long time he had received from his Brethren much kindness and attention,—for which he felt deeply grateful, and he could truly say that he had ever endeavored faithfully and conscientiously to perform the duties of his office. Those duties of late years had very much increased, and he felt that advancing age did not render him more fit to cope with labors so arduous. He had therefore, as probably they were aware, placed his resignation in the hands of the M. W. G. M., who had been pleased to accept it. To the close of his life, however, he should never forget the pleasure and happiness derived from his connection with the Craft, and the many obligations he felt himself under to its various members."

Brother White was the oldest Grand Secretary living; and, like his father, whom he succeeded in the office in 1810, was an able and accomplished officer.

GRAND LODGE AND CHAPTER OF MISSOURI.

WE are indebted to our attentive correspondent at St. Louis, for the following notice of the proceedings of the bodies above named, at their recent communications. We have not received a copy of the report on foreign correspondence, which he suggests may have been sent to us; and it strikes us as not a little singular that the report should have been printed and circulated, if such be the fact, before it was presented to the Grand Lodge. We are gratified to perceive that our talented Brother A. O'SULLIVAN, Esq., has received the appointment of chairman of this important committee,—a place for which he is eminently fitted by experience and acquirements, and the duties of which should never be committed to unqualified hands:—

GRAND LODGE.

The Grand Lodge A. F. A. Masons of Missouri, held its Annual Communication in the City of St. Louis, commencing on 25th of May, and closing on the 30th.

The Grand Lodge was opened in ample form, by the Most Worshipful Benjamin Sharp, Grand Master. Seventyeight Lodges represented.

The address of the Grand Master recommends the disposal, in some shape, of the Masonic College. A resolution was adopted, instructing the Board of Curators "to receive proposals from Associations, or Colleges, to purchase the College property, and report at the next Session of the Grand Lodge."

The Report on Foreign Correspondence is from the pen of Bro. Geo. Whitcomb, and as he had it printed, he has doubtless sent you a copy. If I can lay hands on one, I will send it to you.

There were twelve Charters granted at this Session.

The following is a list of Grand Officers for the present year:—

Samuel H. Saunders, Otterville, G. M.; P. Draper, Louisiana, D. G. M.; Marcus Boyd, Springfield, G. S. W.; John F. Houston, Carrollton, G. J. W.; John D. Daggett, St. Louis, G. Treas.; A. O'Sullivan, St. Louis, G. Sec.; J. E. Drake, Carrollton, G. S. D.; John Decker, St. Louis, G. J. D.; A. Stille, St. Louis, G. T.; A. O'Sullivan, Chm. For. Cor.; A. O'Sullivan, G. Lecturer.

GRAND CHAPTER.

The Grand Royal Arch Chapter of Missouri, convened in the City of St. Louis, on Wednesday, the 20th May, 1857.

The Grand Chapter was opened in ample form, by the M. E. G. High Priest, John W. Chenoweth, assisted by the Grand Officers. Seventeen Chapters represented.

The address of the G. H. Priest refers to Royal Arch Masonry in the State, and is altogether of a local character. A large portion of the Report on Foreign Correspondence is devoted to the proceedings of the triennial meeting of the G. G. Chapter. The Grand Lecturer exemplified the work on the several Degrees, including the R. A. which was approved by the Grand Chapter.

The following were elected officers of the G. Chapter for the present year:—

D. De Haven, Boonville, G. H. P.; P. Draper, Louisiana, D. G. H. P.; Marcus Boyd, Springfield, G. K.; John F. Houston, Carrollton, G. S.; John D. Daggett, St. Louis, G. Treas.; A. O'Sullivan, St. Louis, G. Sec.; Rev. J. F. Truslon, Independence, G. Chap.; Chas. Levy, St. Louis, G. C. H.; W. R. Peueck, St. Joseph, G. R. A. C.; A. O'Sullivan, St. Louis, G. Lecturer.

NON-AFFILIATED MASONS.

THE following is from an intelligent correspondent, who has held eminent positions in the Institution, and whose suggestions and opinions are entitled to much respect:—

Marshall, Texas, May 19, 1857.

COMP. C. W. MOORE,—Masonry in Texas is believed to be in a very prosperous state. But I think its prosperity here, as elsewhere, more apparent than real. I think its condition very like that of this country, when Gen. Jackson declared, "I leave this great people prosperous and happy." But there are things here that especially conflict with my conceptions of genuine Masonry. Our Grand Lodge have recently adopted a constitutional provision to the effect that no Mason shall be permitted to visit a Lodge under its jurisdiction, more than three times, unless he petitions for membership. If he petitions, and is rejected, he may visit the Lodges for a year; at the expiration of which time he must again petition. This regulation seems to have originated in a misconception, or perhaps a misapplication of a *recommendation* of the ancient Constitutions, that every Mason should be a member of some Lodge. I say, a misapplication, because in England every Masonic body was under the jurisdiction of the Grand Lodge. There was no such thing there as a Grand Chapter, Council or Encampment; consequently a Mason who did not unite himself to some Lodge, was, so to speak, unchurched. He was, in the most comprehensive sense of the phrase, "unaffiliated." Here you may be a member, nay, the presiding officer of a Chapter, Council and Encampment, and still subject to the operation of the rule of the Grand Lodge of Texas. In this country, under our system of Masonic government, is not such a regulation at war with the true principles of Ancient Craft Masonry? If such a regulation be admissible at all, ought not various classes of Masons to be exempt from its operations—such as P. G. Masters of this or any State—Masons of thirty years good standing—members of other Masonic bodies, &c., &c.

I would propound another question to you. Ought the trial of a Mason, against whom charges are preferred, to be postponed, to await the action of a court of justice on the same charges, say for nine or twelve months?

Yours fraternally, J.

We presume our correspondent's doubts as to the actual prosperity of the Institution, rest upon his fears that it is progressing too rapidly; and in this he is by no means singular. There are aged and experienced Brethren in all parts of the country who sympathize with him in this opinion. Our hope is, that the result will show they were mistaken.

The rule to which our Brother takes exception, is not a new one; nor is it peculiar to the Constitution of the Grand Lodge of Texas. We are not aware, however, that it has ever before been made to extend over a whole jurisdiction. It is usually limited, as in the Constitutions of the Grand Lodge of England, to the Lodge or Lodges in the place where the non-affiliated Brother resides,—leaving him free to visit all other Lodges, at his pleasure. And this would seem to be sufficient for the purpose contemplated by the rule, namely: The Brother who would enjoy the privileges of the Lodge in or nearest his place of abode, shall, as a condition of such privilege, connect himself with it as a member, and thus contribute to its support. We think this an equitable requirement, and therefore regard the rule as a proper one. We should not however favor any proposition to give a wider scope to its operation. But our correspondent suggests that Brethren belonging to Chapters should be exempt from its operation; probably for the reason that he regards such Brethren as contributing as large to the support of the Institution as those who are only members of Lodges. And this is doubtless true; but the difficulty is that the Grand Lodge can legislate only with reference to its own affairs. It knows nothing of the Chapters, and cannot therefore make laws with reference to them, or their members. Probably four-fifths of the members of every Grand Lodge are wholly ignorant of the character of the Chapters, and know them as Masonic bodies only by report. We do not see, therefore, that they can probably be asked to make exception in favor of their members. Past Grand Masters may, with great propriety, be exempted from the operation of the rule, if they desire it. Their past services should secure them any reasonable privilege or indulgence at the hands of their Brethren.

In answer to the second inquiry of our correspondent, we need only say, that we do not think the Lodge, in the case submitted, would be *legally* bound to regard the action of the court at all. It would be fully competent for it to proceed to examine the charges at once, and to expel the accused, if found guilty. Still, circumstances might render delay altogether proper, particularly in a difficult or doubtful case. Conviction on the part of the Lodge could hardly fail to prejudice the accused in his trial before the court. This the Lodge would have no moral right, as it could have no desire, to do. But no precise rule can be given for such cases. They must be determined according to the facts and circumstances under which they occur.

REVIVAL OF CLINTON LODGE, EAST WILTON, N. H.

After a recess of a quarter of a century our Brethren of the beautifully romantic village of East Wilton, among the hills of New Hampshire, have revived their Lodge, under circumstances which promise future success and permanency. Having fitted up a neat and convenient Lodge room for their accommodation, the same was solemnly Dedicated by the Grand Lodge of the State, on the morning of the 4th June last; and in the afternoon of the same day the officers of the Lodge were publicly installed by the M. W. Grand Master, Alfred Greeley, Esq., of Nashua. The ceremonies took place in the public Hall of the village and in the presence of a large assemblage of ladies and gentlemen, to most of whom they were new, and to all apparently interesting. The installation services were followed by an address by Rev. Geo. M. Randall, D. D. of this city. It was an extemporaneous effort, consuming about fortyfive minutes, and we do but slight justice to the talented speaker when we say that it was an eminently successful and able performance.

Great credit is due to the committee, (consisting of Bros. Lawson, Hodgdon and Templeton,) to whom the duty of fitting up the hall was entrusted. The new regalia of the officers and members is exceedingly neat and appropriate, and all the other appointments are in keeping with the proprieties of the place and the purposes for which they are to be used.

THE PERFECT ASHLER.

[WRITTEN FOR THIS MAGAZINE.]

A STRANGER to Freemasonry, who judges our Institution by what he hears from the ignorant or gathers from the writings of our enemies, resembles a person, who seeing only the reverse side of a piece of tapestry, ridicules every figure as grotesque and deformed, and denounces the whole work as a caricature. To examine a picture of this kind fairly and form a truthful idea of its merit, the spectator should behold it from a suitable position and in a right light.

A PERFECT ASHLER was one of those beautiful stones, which composed the most splendid structure the world ever saw—the Temple of King Solomon on Mt. Moriah. It was a finished piece of workmanship, and fitted to its place by the builders' hand, whether at the foundation, in the walls, or aloft as a Cape-Stone, it formed a perfect joint with its fellows and harmonized most exactly in the contour of the whole; and we are told that it was set up without the sound of the hammer, ax or any tool of iron;—a beautiful illustration of a well-governed Lodge where strife and noise and contention are unknown.

A *Perfect Ashler* is an emblem, type or figure applied to a true and upright Mason. He is prepared by his Creator for the great work, disciplined and improved by education, and is set in the place where he can do most good; for every Lodge is, or ought to be, a spiritual representation of King Solomon's Temple, and every Mason a workman therein. To the bright and well informed Mason this Temple is always before his mind's eye, the moment the Lodge is tyled. But the man of imagination, who has ever cultivated that rich quality of mind, which Dugald Stewart, calls the "Ideal Conception," will find in the Lodge a large field for contemplation. He is carried back to primeval days—to the land of Palestine—the mountains of Lebanon, which literally translated would be called "The White Hills"—to Jerusalem the site of Mt. Moriah—to the ancient Seaport Joppa—and to numerous places endeared to the Christian as the theatre of the most important events that ever occurred to the human race. Pictures of such scenery, as it were, are always hung up in the chambers of memory. All the explanations, lectures and ceremonies are Oriental and touching ages far back in the history of the world. I might add too that some most striking scenes in the Babylonish annals are brought forward; for from the Blue Lodges to the Royal Arch and the Templars Degrees, there is one continuous succession of the most fascinating narrative. So true it is, that the Lodge-room is a gallery of pictures, a chamber of beautiful imagery to him who has learnt to subdue his passions, and has made proficiency in Masonry.

It may be useful and interesting to meditate for a short time on the *Perfect Ashler*—state of the true and faithful Mason. We may consider his character thus formed in three points of view—the HEART—the HEAD—and the HAND. Each will be found suggestive and full of instruction: since from them a Lodge derives its *support* of the three great pillars Wisdom, Strength and Beauty. For if the members of the Fraternity were always ROUGH ASHLERS, ignorant of he lectures and ritual, neglectful of stated meetings or only gazers at ceremonies, averse to improvement, and regarding our Institution as a mere stepping-stone to personal advancement or political honor, how soon would the Fraternity sink into insignificance; pass away as a dream, and our beautiful Temple be forgotten forever. In the days of our ancient Grand Masters, a Rough Ashler unfit for work was cast aside; and if neither oblong nor square nor marked for use, it was rejected among the rubbish. But in modern times, alas, too often such kind of Rough Ashlers are manœuvered and worked into a Lodge, and when once entitled to the privilege, they can meet with the Brethren, though without improvement, honor to themselves or credit to the Fraternity.

Let us take a bird's eye view of these three sources of moral character in a Mason. And first of the

HEART. In the Heart the foundation of all goodness is laid. It is the seat of the affections. Out of it are the issues of life, and in it is that love of God only found, which no waters can quench and no element destroy. Here the candidate receives his first inquiries; here the initiate feels his first *impression*, and here the progressive Mason finds Brotherly Love, Relief and Truth taking up their dwelling. If the heart is insincere, a stranger to truth, and a disbeliever in Divine Providence, he is utterly unqualified for our sacred mysteries: he can neither be measured by the square, level or plumb. How can the infidel or the hypocrite believe in the immortality of the soul or the hope of glory?

The Heart of a true Mason is boundless as the universe and high as the Heavens. He is gentle, kind and forgiving: courteous in address and ever ready to help, aid and assist the unfortunate. He has tears for distress and is not ashamed to weep with those who weep. He feels a Brother's woe. He rejoices in a Brother's prosperity. He seeks to do good, and is ever cautious in word, thought and action not to injure a Brother's reputation; remembering that his tongue is a species of trowel, and that he should never daub with untempered mortar. In a word, the Heart cannot easily go wrong if the principles in the Head are sound: but if the principles are bad, the Heart cannot be right, for the motive comes from the head. This distinction is important.

THE HEAD. What would any man be whose *Heart* was overflowing with kindness and benevolence, while his *Head* was like an empty cask, without ideas and ignorant of everything useful or pleasing? Surely of such a dull companion, Shakspeare's Welshman must have been the model, and sat for the picture:

> "O, he 's as tedious .
> As a tir'd horse, a railing wife;
> Worse than a smoky house:—I had rather live
> With cheese and garlic, in a windmill far;
> Than feed on cates, and have him talk to me
> In any summer-house in Christendom."

When we think of the Head, the metropolis of the intellect—the chamber of the imagination—the citadel of the judgment—what a vast region for contemplation lies before us. The mind is a microcosm, a miniature world; the whole starry heavens form its canopy. It can travel into regions, where no telescope could ever reach, and with a rapidity no electric Telegraph can ever follow. How delightful is the reflection that we can be always improving and forever making progress. We can lay up treasures not only morally, but mentally, "where neither moth nor rust doth corrupt nor thieves break through and steal." We can aspire to a high rank among the intellectual beings in the world to come, by fitting ourselves for honor and usefulness on earth with the talents God has given us. We may seek a crown of glory. We know not what we can do till our energies are put to the top of their speed, and every day, hour, and minute are faithfully employed. Men talk of old age as impairing the mind. It is no such thing. It is intemperance, gluttony, excess, which do the deed: or the mind grows rusty, and corrodes for want of discipline and exercise: and we lay all the blame on the broad back of Nature. Our illustrious Brother Dr. Franklin must have thought thus, when he said at eightytwo years of age, "Had I gone at seventy, it would have cut off twelve of the most active years of my life, employed too in matters of the greatest importance."

But my pen has taken such a sudden start, since contemplating the beauty of a *Perfect Ashler*, that I must defer the completion of this article to another Number. S.

BROTHER NAHUM CAPEN.

Brother Capen having been officially announced as the future Post Master of Boston, the following concise memoir of him, from the "History of Columbian Lodge," will be interesting to those of our readers to whom he is personally unknown. And this is doubtless true of many of the younger members of the Institution, even in this city, where Brother Capen has spent the greater part of his active life:—

Bro. Nahum Capen was born April 1, 5804, in the town of Canton, Norfolk county, Mass., and received the first degrees of Masonry in Columbian Lodge, under peculiar and very interesting circumstances. The occasion was deemed an extraordinary one, as may be inferred from the fact, that the degrees were conferred upon him in presence of the officers of the Grand Lodge—the Grand Master presiding. The origin of this distinction may be briefly stated.

In 5826 or 5827, at the time of the Morgan excitement, Bro. Capen was applied to, he being connected with a large publishing house, to publish the Secrets of Freemasonry, being promised large profits if he would consent to give to the work the influence of his firm, and take measures to insure it an extensive circulation.

Instead of yielding to the temptation, he solicited a statement of motives from the author for pursuing such a course; and being favorably impressed by what he knew of the institution, to favor and defend it, he prevailed upon the applicant to abandon his purpose, as a wicked one, and to consent to submit his case as one of want, to the good judgment of the government of the Grand Lodge. After much and patient investigation, the erring Brother confessed his error, and earnestly and repeatedly, with tears of gladness, thanked his benefactor for saving him from shame and degradation, and the institution from the scandal of the world. Resolutions of thanks were passed and tendered to Bro. Capen, for the course which he pursued, and as a mark of respect, the degrees were conferred upon him as an honorary distinction; he having expressed a determination to become a member of the Order. The Chapter Degrees, and those of Knights Templars, were also conferred upon him, and for the same reasons. These meetings were attended by a few of the leading Masons of the Commonwealth, and were rendered intensely interesting by the peculiar circumstances which occasioned them.

In Dec., 5833, Bro. Capen was appointed by Grand Master Abbot, Corresponding Secretary of the Grand Lodge, which office he held until Dec., 5840. While holding this office, he visited Europe in 5835, and officially communicated with the Grand Lodge of England. He delivered a communication from the Master of the Grand Lodge of Massachusetts, to the Master of the Grand Lodge of England—the late Duke of Sussex. The account of his visit to Kensington Palace was made on his return, and may be found on the files of the Grand Lodge.

As might be supposed, one who was ready to defend Masonry, unasked, and before he became a member, would not be likely to prove a silent or inactive observer of events, after he was made a Brother, under circumstances of so much interest. His Masonic life was commenced in the midst of the Antimasonic war, and he made numerous contributions to the press, and continued to exert himself on all proper occasions, so long as Antimasonry was kept alive.

In 5829, he delivered an address before Constellation Lodge, Dedham, Mass., at their public celebration, June 24, which was printed in Boston, and republished in Albany, N. Y., for general distribution. He wrote an elaborate reply to the letter of the Hon. Richard Rush, of Pa., which was continued in six successive numbers of the Boston Masonic Mirror, and which was republished, in a cheap form for general distribution, in Lancaster, Pa. He was the author of the Appeal to the Masons of Vermont, and in 5833, he replied to the Hon. William Wirt, in the Boston Masonic Mirror; and in 5837 he delivered the Annual Address before the Grand Lodge, at the public installation of officers at the Masonic Temple.

Bro. Capen wrote the biography of Dr. Gall, and edited his works—translated from the French in six volumes—and the biography of Spurzheim, and edited his works published in the United States. He was principal editor of the Annals of Phrenology, in 2 volumes, 8vo. He edited the writings of the late Judge Woodbury, in 3 vols., and the Massachusetts State Record, from 5847 to 5851, 5 volumes. He was one of the first to write on the subject of International Copy-right, in the United States, and was the author of a letter to Hon. John Davis, of the United States Senate, respecting the U. S. Census—and the Census Board was originated by his suggestion. He is the author of other works, on Science, History, Political Economy, &c., &c. The following are some of the public journals to which he has occasionally contributed articles on Political Economy, Science, Education, &c., &c.

Boston Daily Advertiser, Boston Daily Post, Boston Courier, Boston Atlas, Boston Palladium, Boston Evening Gazette, Workingman's Advocate, Jackson Republican, American Traveller, Boston Times, Boston Spectator, Bay State Democrat, Masonic Mirror, Mason Magazine, Pennsylvanian, Phila., Washington Union, National Intelligencer, Washington Star, etc., etc., etc.

As a political writer Brother Capen has for many years occupied a high position in the country, though his productions have generally appeared under anonymous signatures. We have not the necessary space for any particular specification of his labors in this respect, nor is this the proper place for such details. They belong to the secular papers of the day and to his future biographer. We fully subscribe to the Washington Union, that "his historical and political writings, in beauty of style and clearness and force, compare most favorably with those of our ablest writers." He has for sometime past been engaged on a "History of Democracy," which might, perhaps, with better propriety have been called the "Political History of America," for such is its general character. When completed it will probably be one of the most valuable political works ever given to the country.

That Bro. Capen, in his new and important position as Post Master of the metropolis of New England, will acquit himself to the acceptance of the community, and infuse into the department a system and order and dispatch, such as the place demands, none, acquainted with his business talents and energy of character, will for a moment doubt. We understand that it is his purpose to make himself thoroughly acquainted with the operations of similar offices both in this country and in Europe, and he will doubtless introduce such improvements as may seem to be required for the better accommodation of the business public.

THE ORDER IN DOVER, N. H.

[For the Freemasons' Monthly Magazine.]

C. W. Moore, Esq.

Dear Sir,—Presuming that you and the readers of your valuable publication, will be glad to hear of the prosperity of our beneficent Fraternity in any locality, even though it may be beyond the limits of your own State, I have assumed the liberty of offering a few words with regard to the Institution in this ancient town, but young and thrifty city.

The Order of Fremasonry has existed here for many years; and as in other places, has always numbered, among its members, a goodly share of the intelligence and integrity of the city. By its deeds, as well as its professions, it has commended itself to the approval and respect of the community; and it has thus ever stood upon a strong and sure foundation, constantly winning its way to the regard and good wishes of the thoughtful and the wise.

Through good report and through evil report, the Institution has held on, in the unobtrusive, and "even tenor of its way," from time to time adding to its numbers, as applicants were found worthy to obtain the important privilege of its association, and at the same time, with its increasing facilities, doing in a wider field its appropriate work of benevolence and charity.

The departments of the affiliation here, are Strafford Lodge, No. 29; Belknap Royal Arch Chapter, No. 8, and Orphan Council of Royal, Select, and Superexcellent Masters.

Strafford Lodge was instituted Oct. 23, A. L. 5817, and the following principal officers were installed, viz:—

John Williams, W. M.; Andrew Peirce, S. W.; William Palmer, J. W.

In 5818, Andrew Peirce was elected W. M. serving three years.

In 5821, Jacob Kittridge was elected W. M. In 5822, Andrew Peirce. In 5823, Daniel Hack. In 5824, George Piper. In 5825, Benjamin Wiggin. In 5826, John Tapley. In 5827, Moses Paul.

About this time a general tempest of opposition to the Order, was raised, and a political party was organized, ostensively to crush alledged abuses and wrongs, and to put down a secret and dangerous conspiracy everywhere banded; but, in reality, to bear a few ambitious and designing demagogues into power, on the wings of wild and unnatural excitement. And whatever has been said of the Institution of Freemasonry, in times past, and whatever may be said of it in time to come, this, at least, we think, will be conceded on all hands,—that true to its avowed genius, and its professions, Masonry took no opposing and antagonistic part in the madness that ruled the hour; but calmly and patiently leaning upon the anchor of Hope, awaited the hour which it knew must sooner or later come, when the tempest's rage should be stilled, and the last sough of the "weary worn-out winds" on which it was borne to silence, should give token of its eternal slumber! And though a quarter of a century elapsed, ere a storm so madly roused, and so wildly raging, was hushed, yet the time at length came, and the Order whose principles are founded in the eternal rule of Right, everywhere started into new and vigorous action, like pure gold seven times tried, to shine more brightly and more purely from the ordeal! Its peace-breathing spirit everywhere, is happily emblemized by the action of a Lodge in Western New York. Brethren had been accustomed to meet from time to time, in a consecrated Hall, for their appropriate work. But in the midst of their labors, the iron hand of persecution was laid upon their altars. Resolved on peace with all men, the Brethren quietly withdrew, closing the door of their sanctuary behind them; the Key remaining in the custody of the faithful guardian—the working material barred from the world, and the world from it: and when the fury of the storm had past, whose winds had howled the requiem of a quarter of a century of years, they who had retreated in the freshness and vigor of manhood, now returned,—their frames enfeebled by age, and their heads covered with the blossoms of the almond-tree,—to find the Sacred Word still open upon the altar, as they had left it, and on its opened pages the emblems of the duties which it teaches; and the Craft, thus called from *affliction* to *labor*, renewed their work where they had left it,—to retire no more, as we trust, till called to the sweeter labors of the celestial Lodge above!

Strafford Lodge, during the greater part of this excitement, sought peace and tranquility in inaction as a banded Lodge,—each of its members, in his individual capacity, doing what he might to permeate the minds of men with its principles, and the Lodge-labor was not revived until A. L. 5848. From that time forward, it has steadily and rapidly advanced in numbers, and in usefulness.

Among the most active and influential members of olden time, and still by a kindly Providence, permitted to labor among us, we have the pleasure of recording the names of Andrew Peirce and Moses Paul, whose influence, with that of a host of others, by the exhibition of their many manly and Masonic virtues, has been such, as to aid greatly in the advancement of the interests of the Institution, whose aim is, the promotion of the great interests and happiness of humanity.

From data already given, it will be seen that among the most permanent and active of its officers, have been two names already mentioned, the now venerable and Hon. Andrew Peirce, late and first Mayor of our young city, and Capt. Moses Paul, a prominent citizen of Dover, and now President of the Board of Common Council. The latter gentleman has, for many successive years, and until the two years last past, acted as Master of the Lodge, and the great interest which he has always manifested, has done not a little to bring it to its present prosperous condition.

The present officers of Strafford Lodge, were installed April 8, A. L. 5857, and are as follows, viz:—

Richard N. Ross, W. M.; John Twombly, S. W.; Charles Doe, J. W.; Mark

Thompson, Treas. ; George Piper, Sec. ; Thomas J Greenwood, Chap. ; Thomas Spurlin, S. D. ; Nicholas Pinkham, J. D ; John B. Bruce, Tyler.

The present Master, R. N. Ross, is an intelligent and well instructed Mason, and at no time, in the history of the Lodge, have additions to its numbers been more frequent, nor the signs of continued prosperity more auspicious than at the present !

Belknap Royal Arch Chapter was chartered and duly constituted, Oct. 16, 5826, and the following officers were Installed, viz :—

Andrew Peirce, H. P. ; John Williams, K. ; Moses Paul, S.

The Chapter, like the Lodge, has been highly prosperous. Moses Paul (alluded to as Master of Strafford Lodge), has been its M. E. H. P. for many years, and under his supervision, Order, Harmony, Regularity and usefulness have gone hand in hand with its prosperity.

Comp. Paul is at the present time a distinguished officer in the G. R. A. Chapter of this State ; and it being incompatible with the regulations of said Chapter, that its officers should, at the same time, preside over subordinate Chapters, Belknap Chapter has been reluctantly compelled to forego his valuable services and elect a successor. The present board of officers in the Chapter were installed May 8, A. L. 5857, and are the following, viz :—

Charles Doe, H. P. ; Richard N. Ross, K. ; Oliver Wyatt, Scribe ; Mark Thompson, Treas ; George Piper, Sec. ; Thomas J. Greenwood, Chap. ; Thomas Spurlin, C. of H. ; John Twombly, P. S. ; George H. Torr, R. A. C. ; Joseph Hartford, M. of 3d V ; Nicholas Pinkham, M. of 2d V. ; Ralph W. Hough, M. of 1st V. ; John B. Bruce, Tyler.

The presiding officer of the Chapter at the present time, Charles Doe, Esq., a young lawyer of our city, is a gentleman of much talent, enterprise, probity, and promise, and happily holds the entire and unreserved confidence of his companions.

"Orphan Council of Royal, Select, and Superexcellent Masters," was re organized A. L. 5856, and is yet in its early infancy, though the names of the present officers are a guaranty of its usefulness and efficiency. They are—

Samuel Dunster, M. I. G. M. ; Moses Paul, R. I. G. M. ; Charles Doe, I. G. M. ; John Twombly, T. ; Charles A. Tufts, R. ; Richard N. Ross, C. G. ; Thomas Spurlin, C. C. ; John B. Bruce, I. S. ; James Sampson, O. S.

The principal officer of the Council, Samuel Dunster, is a Mason of many years experience ; ardent in his devotion to the interests of the Fraternity in all its departments of labor ; and, as a gentleman, is highly honored in all the walks of life. He has long since presided with distinguished ability in Lodge and Chapter, and is at home, with dignity and ease, at any post of labor. Indeed, to the honor of the Fraternity here, it may be said, that such has been the efficiency and exactness of its labors, and the requisitions of its officers, that nothing is hazarded in saying that seven eighths of its members are sufficiently conversant with the routine of labor, to assume with ease any post, from the 'East' to the 'outside of the door of the Lodge.'

The meetings of these respective bodies, have hitherto been held in Academy Hall, on Academy St., which, though neat, and well furnished, is insufficient in space and convenience, for the good accommodation of the Fraternity ; and consequently, with commendable enterprise they have, in a good degree of forwardness, at the present time, the preparation of one of the most elegant and convenient Lodge-rooms in New England.

They have taken on lease for a term of years, the upper part of Varney's Block, on Central Street, an eligible and fine location ; and besides their Hall, of ample dimensions, they will have accommodations by the way of *Ante rooms*, abundant for all purposes, and unsurpassed in convenience, by that of any body of Masons, probably, in the United States.

The Hall, we hope, will be ready for Dedication to Masonic uses early in July, and that nothing may be lacking whether for *strength* or *beauty* which artistic skill can furnish, it will be frescoed by one of the most successful artists of the country, and furnished in a style of neatness, appropriateness and elegance, at once creditable to the Lodge and to the Order.

On the completion of the Hall, when our accommodations will be all that we could desire, we shall indoubtedly inaugurate a Commandery of Knights Templar ; many of our Brethren having in other places been already exalted to that degree.

If the foregoing rapid sketch shall subserve no other purpose in interesting the readers of the Magazine, the hope is humbly cherished, that at the least it may tend to show to our Brethren elsewhere, that the Fraternity here is alive and active.

Thomas J. Greenwood.

Dover, N. H., May A. L. 5857.

CELEBRATION AT PROVIDENCE, R. I.

The celebration on the 24th June of the Centennial Anniversary of St. John's Lodge, No. 2, at Providence, R. I., was one of the most successful it has been our happiness to attend for many years past. The day was propitious and the attendance of the Brethren was large. The city was crowded with people from neighboring towns, and many of the streets and houses were gaily decorated with flags and devices. We have not space for details ; but we believe most of the Lodges and Chapters in the State were present. We also noticed in the procession Adoniram Chapter and Star-in-the-East Lodge, from New Bedford, the latter in large numbers. The Grand Lodge of Massachusetts, as the guest of the Grand Lodge of Rhode Island, was also present in its rich regalia. The escort to the procession was performed by St. John's Encampment of Providence, under the command of Sir James Salisbury, and the Encampment of the Holy Sepulchre of Pawtucket, Sir C. B. Farnsworth, Commander. The escort of the Grand Lodge of Rhode Island, with the Grand Lodge of Massachusetts, as its guest, was performed by the De Molay Encampment of Boston, under the command of Sir Clement A. Walker, M. D. The number of members present was between sixty and seventy, and they were accompanied by Bond's celebrated Cornet Band, of this city, numbering thirtyfive pieces ; and we take permission to say, that on no previous occasion has this fine body of Knights Templar appeared to better advantage or elicited higher commendation than on this, and on none has it been more worthily earned.

The services at the church were of a high order of excellence. The address by Rev. Dr. Randall of Boston, was of course the principal feature, and though necessarily lengthy, was listened to with marked attention. It was chiefly historical and much of it local in its character. It was an able production and eloquently delivered. For the following synopsis of it we are indebted to the Boston Journal :—

In commencing his remarks, the Rev. speaker alluded to the long established custom of the brotherhood in celebrating the festival of St. John, and considered it one of the happiest features of the fraternity. But this celebration is one of more than usual interest—the long procession, the waving banners, and the brilliant display, are by no means all that to-day marks our festival. It is the renewal of old friendships and acquaintances, the cordial grasping of long absent hands, the calling up of old and bygone remembrances; all these the day serves to call up, and after these how can any one go home except a purer Mason and a better and more elevated man!

He was glad to say that it was not his province to introduce the order of Masonry to the good people of the Providence plantations. This was done one hundred years ago, and its acquaintance had been growing and strengthening year by year. He had neither any need to speak the praise of the Order—its name and reputation were world wide, and it was superfluous even to mention it. The real cause then of the present festival at the present place, was that the Grand Lodge of Massachusetts and the Brothers of other States, might come up and congratulate the Brothers of St. John's Lodge on the advent of its hundredth anniversary—an age in the present fast living and fast dying days seldom reached, and always to be honored when seen. One hundred years ago this day this Lodge was instituted, and its numbers to-day showed a green old age. Long might it live and grow in numbers, virtue and good works, an honor to Masonry and a credit to humanity!

The speaker then proceeded to a review of the history of the Order, from its birthplace, at the Temple of Solomon, through the Jewish and Roman dynasties, continuing into the advent of the northern races into the South of Europe, extending through the days of chivalry and through the following ages, down to the advance of the Order in England, and to the formation of the first Grand Lodge in America, which was formed in Boston in the month of July, in the year 1733 From this time the march of the Order in America was onward and upward, increasing from the parent Lodge, until in 1756 the Order was established in eleven different States.

In this connection the speaker continued, giving a variety of interesting statistics relating to the advance of the Order, which were listened to with the most complimentary attention, and evinced a most careful and complete research into the history and progress of the fraternity in this country. It was, said he in the year 1717 that the Order ceased to be one of practical Masonry, and after that year, members of all Crafts and professions were admitted, and the idea of Masonry as a band of builders became only speculative. The only work known to be done by the Order, as peculiar craftsmen, after that year, was the erection by the Masons of Rhode Island and the Providence Plantations, of Fort Hiram in the Island of Rhode Island, which, in the time of the Revolution, was erected by the Brothers and presented to the authorities of the State. Thus did Masonry early contribute to the liberties of our country, and he was sure the fire of patriotism burnt now as vividly as of old! Its instincts were always towards the right, and well and truly had it followed the promptings of its nature.

At the conclusion of his address, the Rev. speaker gave a most hopeful picture of the present condition of the Order, and, founded as it was on the pure principles of Christianity, sustaining the highest attributes of humanity, and ministering to the best needs of our nature, he saw the highest hope for a future career, and history which should even eclipse the past and place the fraternity where it belonged in the scale of human impulses. In its advance he saw a brighter hope for our country, and in its growth a deeper and surer foundation for our free and republican institutions. Masons, all over the country, are a band of Brothers, a band all the stronger, because they are not political, and knowing neither north or south, devoted to our country—our whole country. Masons, all over the Republic, stood, a firm band of *Union lovers*, whose influence in times when troubles may arise must be for the best, and may be that which *may* turn the scale which shall perpetuate forever the glorious Union of our States. (Applause.) The speaker closed with enumerating the names and deeds of such Brothers as Washington, Warren, Hancock, Jefferson, Franklin, Greene and others of our Revolutionary heroes, eliciting at the mention of each honored name a hearty and spontaneous burst of applause. His address was extremely well written and delivered, and we learn that a copy has been requested for publication.

An original hymn, written by William M. Rodman, Esq., was then sung.

At the conclusion of this hymn the poem of the occasion was delivered by Bro. Chas. C. Van Zandt of Newport. The production was one of more than ordinary merit, and was received with marked applause.

THE MASONIC ESSAYIST.—NO. 5.

BY BROTHER ANDRES CASSARD.

From the first degree of Entered Apprentice, the neophyte passes to the degree of Fellow Craft; having attained which, he endeavors, with earnest efforts, to reach that of Master Mason, the most interesting of the symbolic degrees. He thinks, and not without reason, that he is entitled to, and is deserving of it, on account of his distinguished labors. Under the tuition and discipline of the Master, he has acquired the necessary instruction in the science and literature of his degree, and has become acquainted not only with its theory, but, if I may so speak, with its practice also. More skilful in the execution of *his works*, and more deeply penetrated with a conclusion of *their* real utility, as well as beauty, his enlightenment and activity stimulated him with the hope of a speedy reward, even the attainment of the acme of his ambition.

It is not enough for him that *he possesses all* the *qualifications* that will serve to prepare the way to attain to the end he has in view. His mind becomes agitated with impulses not so commendable. If he is not "raised" immediately to the height he aspires to, he gets out of patience and complains of the interposition of *checks*, which he stigmatizes as *unnecessary delays*, and irregularities in the work; while those very checks are in reality the true approved forms peculiar to our institution. He refuses to submit to them and is unwilling to persevere, with constancy, in *travelling the road* prescribed for him, to attain the object of his ambition. He becomes excited, and shows a disposition to resort to *violent means*, if thereby he can, by possibility, gain his ends; and so renders himself an object of general distrust.

Herein is developed a part of the true moral of the 3d degree of Freemasonry.

To a wise and temperate Fellow-Craft, the difficulties we have alluded to, are but symbols: to an ever ambitious and temperate one, they are realities. The former regards a ceremonial in its *spirit;* the latter in its *literalness.* The ambitious Fellow Craft, to become a Master Mason, deems no hazard too great: he makes an onset upon the Master, as a means of obtaining, in the most speedy manner, the requisite information; but all such unlawful efforts prove fruitless and vain. His remorses are soon made manifest; his crime is represented to him in all its enormity; and *Masonic virtue and integrity fully vindicated* and *enforced.*

Man is generally weak in every situation of life in which he may be placed. He readily gives way to fear and succumbs to force. Imprudence and a natural impulsiveness may betray a Brother into the commission of a fault, which the kindness and generosity of his Brethren ever readily forgive; while at the same-time they instruct him how to avoid the commission of such faults in future. A long and painful experience has proved that fear has led men to commit some grave improprieties of conduct. Even those gifted with the greatest share of fortitude and strength of mind, have not been altogether guiltless. If any saved themselves, it has been at a risk and with difficulties; while others, by their conduct, have fallen into disgrace, which has, however, been *only* temporary, and has operated as a useful lesson.

In the Master Mason's Degree, is allegorically illustrated the grand idea of the ancient sages and true modern philosophers, that "*Life springs from the bosom of death,*" or "*that all things change their forms, but nothing is extinguished.*" This cheering and sublime thought, which the profane, wise in their own conceits, and not through ignorance, affect to despise, ought to dispose every Master Mason, to deep and serious meditations. On this basis is founded the beautiful and consolatory principles of morals, and religious truths, which are alike the boast of true Christianity and Freemasonry over the whole world,—in essence the same, though disfigured and varied by sectaries.

God bless those virtuous conscientious men who are devoted to the practice of true Masonic, moral and religious truths! Glory and prosperity to those who propagate them for the good of mankind, teaching the elevation of the spirit of man in veneration and love towards T. G. A. O. T. U., and love to our neighbors and Brothers, imploring his grace and mercy towards the repented guilty!

COMPLIMENTARY.

Iris Lodge, No. 229, F. and A. M.,
Cleveland, O., June 4, 1857.

Bro. Chas. W. Moore,—At a stated communication of Iris Lodge, No. 229, held May 25, the following resolutions were adopted, and the Secretary instructed to furnish you a copy for publication in the Freemasons' Magazine:—

Resolved, That in the removal of Henry C. Ranney, to the city of Chicago, our Lodge has lost an accomplished Master, and the Order in Cleveland a faithful friend and Brother.

Resolved, That as a testimonial of esteem and respect from Iris Lodge, over which our Brother has so ably and impartially presided during the current year, there be presented to him a walking stick, bearing upon a gold head the following inscription: The fraters of Iris Lodge, No. 229, to H. C. Ranney, a parting token, virtus junxit mors non separabit, Cleveland, May, 5857.

Resolved, That the Secretary be instructed to make said presentment to Brother Ranney, together with a copy of these resolutions, and that he take occasion to express to him, in behalf of the members of Iris Lodge, their high sense of his character as a man and as a Mason.

Fraternally yours,

D. E. Field, *Sec'y.*

MASONRY IN NOVA SCOTIA, &c.

[The following is from the first number of a periodical just established at St. John, N. B., by Edw. Willis & Co., called the "Freemasons' Monthly Monitor," and which, if properly conducted, as it promises to be, will be of much service to the Brethren in the Provinces. We are pleased to see that the work does not manifest any signs of sympathy with the rebellion in Canada]:—

At no period since the first introduction of Masonry into the Lower Provinces has the Order occupied so proud a position as it does at the present day. One hundred and seventeen years have elapsed since the Grand Lodge of Massachusetts granted a warrant for the holding of a Lodge at Annapolis, Nova Scotia, and since then, how many the vicissitudes through which the fraternity has passed! But, to the warm hearted Mason trials and tribulations are but inducements to increase his zeal and animate his desire for the welfare of the Institution; and so it has been with the Masons of these Provinces—both of the present and preceding generations—and the result now is, that in numbers, intelligence, and wealth, our Lodges can compare favorably with those of any other portion of the world, while the Brethren are, for the most part, diligent and earnest workmen. Under the management of the R. W. the Hon. Alexander Keith, Provincial Grand Master, the work has been ably carried on; differences existing among the Lodges have been healed, a more uniform system of work adopted, and the claims of Provincial Masons urged on the parent bodies in England and Scotland, while the great charitable objects of the Order have not been lost sight of. Until lately, however, the want of a governing body in New Brunswick had been a source of trouble to the Craft here. The communications of the Provincial Grand Lodge were generally held in Halifax, at such a distance from the Masonic centre of New Brunswick as to render it next to impossible for the Lodges of this Province to be represented at these communications. This was a serious inconvenience to the New Brunswick Masons; and, as the Lodges on English registry were very numerous, it became apparent that the only remedy was to procure from the Grand Lodge of England the proper authority for the erection of New Brunswick into a Masonic Province separate from that of Nova Scotia. By the exertions of the R. W. Alex. Balloch a warrant was obtained, and on the 24th of last September, the Provincial Grand Lodge of New Brunswick was instituted, and its officers installed in due and ancient form. It must have been cheering to Bro. Balloch, and those Masonic veterans who have been his associates for so many years, thus to see their labors rewarded and Masonry placed on such a firm footing in New Brunswick, and we have no doubt, from the abilities he has already displayed, and from his knowledge of Masonic law, as well as his appreciation of the sublime precepts of the Order, that Bro. Balloch's rule will be as acceptable to the Brethren as it will be to the interests of English Masonry.

The Scottish Lodges in New Brunswick still remain under the authority of the Provincial Grand Lodge, held in Halifax, under Scottish authority, and though less numerous than the Lodges on English registry, are fully their equals in the knowledge of the Masonic art. They labor, however, under the disadvantage which has been so lately remedied by the English Lodges.

There are several Lodges in the Lower Provinces holding under the M. W. Grand Lodge of Ireland, and, for the most part, they are in a very efficient condition. The prompt manner in which their wants are attended to by the Grand Secretary, and the interest manifested in their welfare by the Mother Grand Lodge, together with the energy of the Brethren, have conduced towards rendering the Irish Lodges, true Masonic models.

We have found it difficult to obtain much information respecting the state of Masonry in Prince Edward Island and Newfoundland; but as both these colonies form part of the jurisdiction of Bro Keith, it is fair to infer that the Lodges there are flourishing. We may state for the information of Brethren who are curious in such matters, that the first Masonic Lodge in Newfoundland was established in 1746.

We cannot better conclude this article than by congratulating our Brethren in this Province and Nova Scotia, under the jurisdiction of Bro. Keith, as well as those holding of other authority, upon the harmony at present existing among them, and trust that they may ever thus continue in the exercise of those principles of Brotherly Love, Relief and Truth, which are the brightest jewels of every Mason.

CORRESPONDENCE.

La Fayette, Ala., June 6th, 1857.

BROTHER C. W. MOORE,—Thanks be to the author of my existence that he has permitted me yet *to live*. Masonry with us (I am sorry to say) is on the decline,—its portals have not been sufficiently guarded; many have crept into our time-honored Society who have not evinced any true love or zeal for its ennobling principles, but have taken the *shadow* for the *substance*.

I, for one, am in favor of applying the pruning process, loping off the decayed limbs, in order to afford the healthy ones an opportunity of growing and flourishing. I have been a member of the Order *thirtythree years* and I can truly say, the better I become acquainted with its heart-consoling principles, the influence it exerts upon man over his depraved passions and immoral propensities, and its mild precepts, the more I admire it.

My heart has often been made glad at witnessing its acts of heaven-born charity, in drying the widow's tears, relieving the orphan, hushing the sighs of affliction and human woe—sheltering the houseless—feeding the hungry and clothing the naked.

I shall feel (when summoned to appear before the Great Architet of the Universe.) that my dear children will find fast friends *among my Brother Masons*, who are *true and trusty*.

Wishing you and yours every good,

I remain yours, truly and Fraternally,

J. W. BACHELDER.

Obituary.

BROTHER ISRAEL G. BIXBY.

Providence, R. I., May 28, 1857.

DEAR SIR AND BROTHER,—At a meeting of St John's Lodge, No. 2, of this city, the committee heretofore appointed to draft resolutions in reference to the death of our late Brother, ISRAEL G. DIXBY, reported the following, viz:—

Whereas, it having pleased the Supreme Architect of the Universe, to remove to that bourne from whence no traveller returns, our late Companion and Brother, Israel G. Bixby,

Resolved, That we, the Brethren of St. John's Lodge, No 2, of Free and Accepted Masons, while we deeply deplore the loss of our late friend and Brother, we mourn not as those without hope, believing that he will be admitted into the Temple not made with hands, eternal in the heavens.

Resolved, That our sympathies and heart-felt sorrow are with all those who mourn the early removal of the widow's son, our beloved and cherished Brother.

Resolved, That we tender our deepest sympathy to the mother of our departed friend and Brother, in this, her great affliction

Resolved, That these resolutions be placed in the archives of the Lodge. Also that copies of the same be sent to the mother, and the Editor of Moore's Masonic Magazine, Boston, with a request that he insert them in the Magazine

WM. C. BARKER,
Sec. St. John's Lodge, No. 2, Providence.

C. W. MOORE.

R. W. JOHN MILLER, P. G. M.

Belfast, Maine, June 2d, 1857.

MR. CHARLES W. MOORE.

Bro. and Dear Sir:—At a regular meeting of Phœnix Lodge, held last evening the following resolution was unanimously adopted, on receiving intelligence of the death of Bro. JOHN MILLER, of Warren, which you will please dispose of as you may think proper:—

Resolved, That the members of Phœnix Lodge have received the news of the death of our esteemed Past Grand Master, Bro. John Miller, with feelings of profound sorrow. He having long been a highly distinguished and devoted member and teacher in the Masonic Fraternity, we feel that the loss of his valuable counsel will be irreparable, but that his eminent virtues are upon perpetual record. To the widow and bereaved family of our deceased Brother, we extend our warmest sympathy, assuring them that our Supreme Grand Master above is alone able to sustain them in this their hour of affliction.

Fraternally yours,

T. THORNDIKE,
Sec. of Phœnix Lodge.

MASONIC CHIT CHAT.

Death of Brother Whiting.—We are, just as this sheet is going to press, called upon to perform the melancholy duty of announcing the death of Brother Calvin Whiting, of this city. Brother Whiting some weeks since took a severe cold, which led to a solidification of one of his lungs, but his physician and friends indulged the hope that time and judicious treatment would ultimately restore him to health. But our Brother had for many years been laboring under an organic affection of the heart; and this was doubtless the immediate cause of his death.

Brother Whiting was Recorder of the Grand Encampment of Maasachusetts and Rhode Island and of the Boston Encampment. He was also the Secretary of St. John's Lodge and of St. Paul's R. A. Chapter, of this city, and his accuracy and elegance in these offices secured for him the confidence of his Brethren, and his purity of life and conduct the love of the whole Fraternity. He was buried on Sunday the 28th June, and his remains were followed to the grave by a numerous assemblage of his Brethren and fellow-citizens.

The 24th June.—St. John's day was celebrated at Nashua, N. H., by Rising Sun Lodge, by a public procession, oration and dinner. The address was delivered by our Brother Rev. Wm. R. Alger, of this city, and was doubtless an able and eloquent performance. We shall probably be able to lay before our readers a more definite notice of the exercises of the day, in our next number.

☞ We regret to learn that the Earl of Zetland, Grand Master of the Grand Lodge of England, is seriously ill, and that doubts are entertained of his recovery.

☞ We learn that a Chapter of Rose Croix has recently been organized at Alligator, Florida, of which Brother E. R. Ives is M. W. S.

Expulsion.—We are desired to state for the information and protection of the Lodges and Brethren that *James H. Nichols* was expelled by United Lodge, No. 8, at Brunswick, Me., on the 25th February last.

Spurious.—We have received official information that "an illegal and clandestine body calling itself the Supreme Council for the State of Louisiana, has just been established by *James Foulhouze*, in the city of New Orleans," and within the lawful jurisdiction of the Southern Council, at Charleston, S. C. The mere announcement of the fact will be sufficient to put our Brethren of this rite on their guard against imposition from this quarter. The only lawful Councils in this country have their seats at Charleston and Boston.

When a stranger presents himself to your notice in the character of a Mason, it behoves you to be particularly cautious in your endeavors to ascertain whether his pretensions be genuine; for if he should prove to be a cowan the slightest word or hint which he might gather from any indiscreet disclosure on your part, would be sufficient for the foundation of an hypothesis that would be boldly trumpeted forth as a new and important discovery. Beware of it.—*Dr. Oliver.*

Silence, secrecy, and calmness of temper, are the unmistakable marks of a true Mason, He who incessantly boasts of his knowledge may be set down as an empty chatterer. Noise is not wisdom. Those who ostentatiously proclaim their own merits, may, for a time, enjoy the satisfaction of deceit; yet, in the end, their pretensions are sure to be exposed.—*Ib.*

When a Brother uses offensive expressions in the heat of discussion, do not retort, but take time to consider quietly whether they were merely momentary emanations of the spirit, or whether they were intended as a premeditated insult; if the former, dismiss the subject from your memory; if the latter, forgive him, but be cautious how you trust him in future.—*Ib.*

Your love of Masonry will be decided by your attendance on its offices. Where your treasure is, there will your heart be also.—*Ib.*

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVI.] BOSTON, AUGUST 1, 1857. [No. 10.

CASE OF BALLOTING.

A Candidate is rejected—probably for sound reasons. Another, against whom no objection is known to the Lodge, is balloted for, and also rejected.

A friend of the first, in speaking of the action of the Lodge, uses language which gives the Brethren who hear it, the impression that he will black-ball all applicants who may apply to that Lodge for the degrees.

At a subsequent meeting, a candidate of excellent character and standing is balloted for,—a negative appears—a second ballot is had, with the same result. After some remarks by the Master on the impropriety of voting against a man, unless for some cause which renders him unworthy to be received into the Order—and from others, in testimony of the moral worth of the candidate, a third ballot—(the last permitted by the By-Laws) is ordered; and a black ball still appears.

So strong and so general, is the opinion that this is done from improper motives, and that some protective action should be taken by the Lodge—that it is on motion voted, that the question be put to the members present, individually, whether they know aught against the candidate—the names are called by the Secretary—the first man replies—"I voted for him"—a few more answer to the same effect; when the Brother who previously used the threatening language, rises, and states that he cast the negative—that he did so, (believing that candidates had been rejected improperly) to show the Lodge what harm and wrong *might* be done in that way—that he has no objection to the candidate—*does not know him*—and requests permission to withdraw the negative, and have the ballot declared unanimous.

Query—Is the action of the Lodge, in the case here stated, in your judgment a violation of the right of secret ballot—or within the proper limits of self-protection?

What better and more proper course could be pursued on such an emergency?

Assuming the facts in the above case to be as our correspondent states them, both parties were wrong. The admission of the dissenting member is, that he cast the black-ball without any justifiable reason; and on this admission the Lodge might properly have held him to a strict accountability. We are not certain that it was not derelict in duty in not doing so. A member has neither a moral nor legal right to abuse his privileges, or to trifle with the character of candidates before his Lodge. On the contrary, he is under the highest obligations to judge every petitioner fairly and impartially, without prejudice or malice, and according to " that standard, or boundary of right, which enables us to render unto every man his just due, without distinction." And when he departs from this rule he forgets his duty as a Mason, and becomes an unsuitable and dangerous member of the Lodge. It was mean and pitiable in the Brother to endeavor to excuse himself by saying, that he black-balled an upright and unobjectionable candidate, in order " to show the Lodge what harm and wrong" a bad member could do. He was actuated by no such consideration. He had previously threatened to do just what he did do, and he did it out of malice and revenge—not against the candidate, but against the Lodge, which had properly rejected his friend, having found him, on the usual inquiry, to be unworthy of admission. Revenge was the motive, and none other. Had not the Lodge taken the extraordinary step it did, the objector would have remained concealed perhaps forever, and the candidate's name would have gone out of the Lodge with an undeserved and unrighteous stain upon it,—a stain placed there by malice, for purposes of revenge! If this be Masonic, it is not Masonry as we have learned it; and if such a Brother be a fit member of a Lodge, we desire not to be associated with him in that relation.

We are favorable to, and would encourage, a free and fearless use of the black-balls on all proper, and even doubtful occasions. The condition of the times and the welfare of the Institution imperatively demand it. But when used except from a high and honorable sense of imperious duty, the use of them is an abuse of privilege. Jealousy, malice, and revenge, are not Masonic attributes, nor are they consistent with the principles of Masonry or the teachings of the Lodge-room. They are there out of place; and the Brother who cannot resist their influences, or consent to leave them behind him when he enters the Lodge, has forgotten his earliest Masonic lessons, and is in a proper condition to be divested of his Masonic privileges, and thus relieved of his Masonic duties.

We know nothing of the party in the case before us, nor are we concerned to know him. Our business is with the act, not with the individual. If his Lodge has seen fit to receive his apology and overlook the delinquency, we are not inclined to question its wisdom, while we cheerfully concede to it all credit for the exercise of a charity "that passeth all understanding." If however the delinquent were our intimate friend, and we were called upon as now, to speak of the offence,

we could not hesitate to characterize it in terms measured by its own quality. And we are perhaps less inclined to select our words or shape our phrases, with reference to the sensibility of any individual, in a case of this kind, for the reason that such a consideration does not enter into the mind of the offender when he strikes in the dark; or else it is found to be wholly insufficient to restrain him in unjustly lacerating the feelings and the character of his innocent and powerless victim. Such a deed is not to be glossed over with soft words and musical phrases. Certainly not by us, while we have reason to know that the practice is not confined to an individual case, but is fast becoming a thing of common occurrence, to the prejudice of our Institution before the world, and to the severance of that unity in our Lodges on which their prosperity so much depends. When gentlemen of character and position apply to be admitted into our Fraternity, they have a right to demand to be dealt fairly and honorably by, and not turned away as unworthy of confidence, simply because they may not sympathize with us in all matters of great public concernment, nor because they may move in a different social sphere, whether higher or lower, than that in which our lines have fallen. They freely offer themselves; and they ask, as they have a right to do, to be tried and judged by the known laws and usages of Masonry. If, when so tried, they fail to come up to the required standard, they have no just cause of complaint, and the Lodge stands exonerated of all blame. On the other hand, if rejected from political prejudices, malice, envy, or jealousy, or other reasons not affecting the moral and social character of the individual, nor essential to the interest and security of the Institution, they have rightful cause of complaint, and the Lodge and the whole body of the Fraternity are made to suffer for the unjust act of an individual member. Against such conduct we enter a solemn protest.

The course adopted by the Lodge, to relieve itself from the unpleasant embarrassment in which it was placed by the conduct of the dissenting member,—though perhaps natural enough, and certainly less censurable, because dictated by higher motives,—is hardly more defensible as a rule of action. If there is any one thing in Masonic polity more essential to the reputation and purity of the Institution than another, it is the entire immunity and sacredness of the secret-ballot. Without this personal security, our Lodges would be constantly exposed to the admission of persons wholly unworthy and unfit to become Masons, or else to continual strifes and angry outbreaks among the members. It is a delicate matter, and one for which few have the necessary moral courage, to oppose the admission of a candidate, in the presence of his friends, and perhaps against a favorable report from the committee of inquiry, even for reasons which, in view of the public interest of the Lodge, should clearly justify his rejection. There is in every man a natural dislike to incur the displeasure of those with whom he is associated, either in business or otherwise; and there is a still stronger disinclination to oppose the wishes of our personal friends; and rather than encounter the natural or possible consequences of such a course, we will often consent to do that, or, at least, allow that to be done, which, freed from any such restraint, we should feel bound by our obligations or duties to other parties, to condemn and oppose. All this is cured by the secret-ballot. Under the protection which it affords, each member of the Lodge in balloting is left to the full and free exercise of his own judgment; and if he keeps his own counsel, he is responsible only to his own conscience for the integrity of his act. He is not required to disclose his vote or to give his reasons for it. These are his own secret, the sole possession of which is sacredly guarantied to him by the laws and usages of the Institution; and there is no power in Masonry that can lawful wrest it from him. If there were—if it were competent for the Lodge to require him to disclose the character of his vote, then the secret-ballot would be a misnomer and the rule establishing it a fraud; for to guarantee to a member the secret exercise of a privilege, under a reservation that he shall disclose his act at the pleasure of the Lodge, is not only an absurdity, but a deception. Such is not the character of Masonic laws, nor is a Masonic Lodge a college of jesuits. The rule of the secret-ballot means something or nothing. If it means anything, it is designed to secure to each and every member of the Lodge, the right to cast his vote on the admission of candidates, according to the dictates of his own judgment, without the liability of exposure to censure or prejudice in any quarter. And so important is this rule to the peace and prosperity of the Lodges, that it is held by experienced and intelligent Brethren, that a member is derelict in his duty when he voluntarily discloses the character of his vote to another. The guarantee of secrecy afforded by the rule, implies an obligation on his part to keep it. It is given to him for grave and important purposes, and he is not at liberty, by any disclosure, to endanger the peace of the Lodge or the friendly relations of any of its members. This would be a frequent result, and the object of the rule would be as frequently defeated, if the practice of communicating their votes to each other were to obtain among the members. By the same law one member is not free to question another as to the character of his vote. No rule in Masonry is better established or more generally conceded than this; and no well-informed Mason will allow himself to be questioned, either by an individual or the Lodge; for in this matter the Lodge possesses no power above that

of the individual. Neither has any control over the vote, or right to question its propriety. Hence the course adopted by the Lodge in the case given by our correspondent, was unauthorized and improper.

REV. DR. RANDALL'S ADDRESS.

We lay before our readers the present month several extracts from the very able and valuable Address delivered by Rev. Dr. Randall, at Providence, R. I., on the 24th June last, and regret that our limited space will not allow of our giving the address entire :—

ST. JOHN'S DAY.

St. John's Day has become a household word in the Masonic family. This festival has been observed by the fraternity, from time immemorial; not more, in honor of a patron saint, than as a joyous reunion of Brethren beloved. It is the great Masonic holiday, on which the brotherhood, called from labor to refreshment, lay aside their working dress and put on their best attire.

This gala-day may be fitly denominated—*Masonry out of doors*. The Tyler no longer stands between the "Inner Chamber" and the outer world, and the public eye and ear are allowed to see and hear all they may.

Its return is hailed as an occasion of fraternal greetings. Veteran fathers, whom the young delight to reverence, who have done their labor, and worn the honors of the craft, come up to grace the occasion by their ever welcome presence—and to impart a dignity to the festivity by their venerable age and exalted worth.

But this Anniversary is something more than Masonry in its holiday dress. The banners and the badges, the glittering jewels, and waving plumes,—the stirring strains of martial music, and the long procession, all serve to create an imposing pageant, but they do not constitute the charm of the occasion. We meet on this time-honored festival, not for the purpose of display. We are here, not simply to be seen. There is nothing either manly or Masonic in such a puerile purpose. We come together to receive and to impart a "benefit." We fail of the end of this festal meeting, if we go home no wiser and no better than we came.

The "grip" of old friends, and the greeting of new ones—the renewal of early friendships—the smile of fraternal recognition, and the word of encouraging counsel—the recital of pleasant reminiscences—the fresh enunciation of the principles of the Order—the rehearsal of its trials and triumphs—the recapitulation of its duties and dangers—the development of the best modes of carrying forward its great work of charity—these, and such as these, mark the doings of the day, and leave their salutary impression upon the minds of the Brethren, as the fruits of the festival.

This is an occasion for both *rest* and *review*. Seasons of relaxation rightly improved, are alike pleasant and profitable to a people, so proverbially industrious as the American nation, who have fewer holidays than any other country on the globe. We devote the day, not more to recreating rest from present toils, than to the grateful duty of calling up the past, that we may listen to its lessons of healthful wisdom.

DE MOLAY ENCAMPMENT.

On the 11th day of March, A. D., 1314, James de Molay, the Grand Master of the Templars, with three other valiant Knights, were burned at the stake.—Nobly did they endure the agony of that awful hour, which tried to the utmost their knightly integrity.

That Order survived their dark ages—and here they are to-day, clad in sword and helmets, ready as ever to defend the right.

You have here to-day a body of Templars, bearing the honored name of James De Molay, who, by your invitation, have come from a sister State, to take part in this celebration. And allow me to say, what as a *native* son of Rhode Island and an *adopted* son of Massachusetts, I may be pardoned for saying, to my Brethren of St. John's Lodge, that there is no Encampment of valiant Knights in this jurisdiction or out of it, on whom you could have more worthily bestowed the honor, of appointing a body guard, to the Grand Lodge of your State, than the De Molay Encampment of Boston. And let me say to *them*, that there is no spot in the Masonic world more worthy the honor of a pilgrimage of valiant Sir Knights, bearing on their banner the name of James De Molay, than the magnanimous State of Rhode Island; so long the head quarters of Knighthood in New England, and where, on the 6th day of May, A. D., 1805, the first steps were taken which finally resulted in the formation of the General Grand Encampment of the United States.

FIRST LODGES IN RHODE ISLAND.

This year completes a century since a Lodge of Freemasonry was duly chartered, under the name of St. John's Lodge, in the town of Providence. We have come up here to-day, to join with the Grand Lodge of Rhode Island and other Masonic bodies in the State, with many who come from other jurisdictions, to participate in the joyous festivities of the occasion. We come to congratulate our Brethren of St. John's Lodge, No. 2, on their hundreth birthday. They are certainly enjoying a green old age, if their appearance to day is a just exponent of their health and strength.

An hundred years is a very great age in a country where nothing but the fields and the forests—the rivers and the rocks, (the institutions of nature) can be called *old*.

Even this age would make it venerable among those ephemeral associations which swarm to-day—die to-morrow and re-appear the next day. And yet an hundred years, measured by the chronology of our Order, bring St. John's Lodge among the more youthful members of the great Masonic family.

* * * * * * * * *

As to Masonry on this continent, little is known of it, from the landing of the pilgrims in 1620, up to the organization of St. John's Grand Lodge, in Boston, in 1733. There were Masons and Lodges in this country prior to this last named period, but there were no regular organizations. Lodges, called *travelling* Lodges, were attached to the army, as they now are in Europe, and many parts of the East, where the English army is stationed.

St. John's Lodge—the first Grand Lodge in America, under a warrant from Lord Viscount Montague, G. M. of the Grand Lodge of England, was opened July 30th, A. D 1733, in due form, at the Bunch of Grapes Tavern, State street, Boston.

On the 27th of December, 1749, the petition of a number of Brethren residing in Newport was presented to the Grand Lodge, of which Thomas Oxnard was Grand Master, praying for the incorporation of a regular Lodge there, and on being read, it was voted that a Charter be granted them. This was the beginning of organic Masonry in Rhode Island. This Charter, however, only authorized the Newport Brethren to confer the first two degrees. It appears that the members of the Lodge at Newport misunderstood the extent of their privileges, and proceeded to confer the Master's degree. This fact came to the knowledge of the Grand Lodge at Boston, who immediately called them to an account. On being satisfied that these Brethren had unintentionally transcended their powers, the Grand Lodge confirmed the Master's degree to those who had received it, and then, in the year 1759, gave them a Charter to hold a Master's Lodge.

In the year 1757, Jeremy Gridley, known by the sobriquet of the Giant Lawyer—the Webster of his day—was the Provincial G. M. of N. A. He having received a petition signed by John Gerrish and others, members of the Masonic Fraternity residing in Providence, granted them a Charter for a Lodge, on the 18th of Jan., 1757, in which he appoints Capt John Burgess to be the first Master, empowering him to form the Brethren into a Lodge, and to appoint two Wardens and other officers for one year: after which the Lodge were to have power to elect their own officers annually. In this Charter they were required to observe the Constitution—to make returns to the Grand Lodge—and annually keep, or cause to be kept, the Feast of St. John the Baptist, and to dine together on that day, or as near that day as shall be most convenient.

At the end of an hundred years, the Grand Lodge of Massachusetts are here to-day, in the persons of her honored Grand Master, her Recording Grand Secretary, (who is the embodiment of Masonic jurisprudence in this country,) with other Grand Officers, to see that this condition of the Charter of St. John's Lodge is duly complied with. I will venture to guarantee to our Patriarchal Brethren from the Bay State that they will find no ground of forfeiture in this particular It is, however, a little remarkable that the Grand Lodge of Massachusetts should have waited until her daughter was an hundred years old, before they came to see how she did.

Up to this time the Provincial Grand Lodge of Massachusetts had granted Charters or Dispensations to sixteen Lodges in eleven different States. Thus early and extensively did Masonry spread, from its first organic source in Massachusetts.

ORGANIZATION OF GRAND LODGE OF RHODE ISLAND.

On the 3d of November St. John's Lodge received and adopted a report from a joint committee of the Lodges in R. I., proposing a plan for the formation of a Grand Lodge for the State. This committee consisted of Peleg Clark, John L. Boss and Robert M. Ackmutz, of Newport, and Daniel Stillwell, Jer. S. Jenkins and Bennet Wheeler, of Providence.

The Constitution of the Grand Lodge of R. I. was finally adopted by St. John's Lodge, April 6, 1791. By agreement the first Grand Master was to be chosen by the Lodge at Newport; the Deputy Grand Master by the Lodge at Providence. The other officers were to be equally divided between the two Districts; the first District consisting of the counties of Newport, Washington and Bristol, and the second of the counties of Providence and Kent.

NOTICES OF EMINENT MASONS.

Feb. 1, 1792, Samuel Eddy was initiated, and on the 25th of June of the same year Amos Atwell and Wm. Wilkinson took the first degree. The names of Atwell and Wilkinson stand among the brightest in the galaxy of R. I. Masonry.

Mr. Atwell was a zealous and intelligent member of the Order, and rendered signal service to the institution in his State. He was Deputy Grand Master in 1813 and 1814.

Mr. Wilkinson, whose venerable appearance is remembered by many of the younger members of the fraternity, was spared by a kind Providence to live to an extraordinary age. For years he was the patriarch of Masonry in R. I. In 1806 he was elected Master of St. John's Lodge, which he held for two years. He was again elected to the same office in 1813. He was elected Grand Master in 1815, and re-elected the following year. In the evening of his days a cloud came over the institution, but no cloud rested upon him. While some apostatized and others cowered before the terrific storm, that tempest had no thunder loud enough and no lightning sharp enough to move a muscle of that benign but brave old man. With an erect stature, a clear mind and a clean heart, he calmly looked his fierce foe in the face, and stood as firm as Roger Williams Rock. I remember well of looking, in the days of my boyhood, upon the serene countenance of that venerable man, who stood before the community in which he had so long lived, with a character unspotted by even the breath of slander. He carried his integrity in his heart, and he died with it there.

In 1779 William Barton was initiated. St. John's Lodge has the honor of numbering among her members the name of that true son of liberty, who immortalized his memory and shed an illustrious honor upon his native State by his heroic exploit in making prisoner of the British General, Wm. Prescott, on the island of Rhode Island.

About the beginning of the present century, St. John's Lodge received an important acquisition in the person of Thomas Smith Webb,—to whom, without disparaging the just claims of others, may be assigned a place among the brightest of the constellation in the Masonic firmament. Mr. Webb was born in Boston. He resided for a while in Albany; thence he removed to Providence at the age of twentyfive. Almost immediately after his arrival in Providence, he engaged with great activity in the work of Masonry. He was not only what is termed a bright Mason, i. e., well versed in the ritual, but he gave himself to the study of its principles, and became a professed teacher as well as efficient workman. In 1801 a committee of St. John's Lodge was appointed to wait upon Mr. Webb, "and inform him that this Lodge, (for his great exertions in the cause of Masonry,) wish him to become a member of the same." In 1803 he published the Freemasons' Monitor, one of the first, if not the first, Masonic Manuals issued in this country, and which for many years was the only Masonic text-book in this State, while it was very generally used in other States. To him, also, belongs the credit of having been chiefly instrumental in the formation of the General Grand Encampment of the United States. The first movement in this direction was made by him in Providence in 1805, at which time a Convention of Knights Templar was holden on the 6th of May. A committee was appointed to form a constitution. On the 13th of May the committee reported and the constitution was adopted, and a Grand Encampment was formed, with the title of "The Grand Encampment of Rhode Island, and jurisdiction thereunto belonging." The following officers were elected:—Thomas S. Webb, of Providence, Grand Commander; Henry Fowle, of Boston, Generalissimo; Jonathan Gage, of Newburyport, Captain General. At this time there was only one other Encampment in New England, which was in Newburyport. There was a Council of the Knights of the Red Cross in Boston. There was only one other Grand Encampment in the United States, which was that of Pennsylvania; but as that Grand Encampment did not come into the General Grand Encampment, Rhode Island has the honor, under the auspices of Mr. Webb, of taking the initiative in this general organization. In 1813 Mr. Webb was elected Grand Master of the Grand Lodge of Rhode Island, and was re-elected the following year. In 1819 he went to the State of Ohio on business, where he very suddenly died in the town of Cleveland. His Brethren, knowing it to be his cherished desire that his body might be buried in Rhode Island, took measures for the removal of his remains to Providence, where he was re-interred with Masonic ceremonies on the 8th day of November, 1819. The Grand Lodge, with St. John's Lodge and other Masonic Lodges, by their numerous presence testified their profound respect for his memory. Thus disappeared, from mental view, a great Masonic star, only, we trust, to shine forever more brightly in a celestial firmament.

CENTENNIAL VISIT OF ST. JOHN.

At the close of the address by Rev. Dr. Randall, at Providence on the 24th June, Brother C. C. Van Zandt, of Newport, delivered a Poem of much interest and merit, and which commanded the gratified attention of the audience. We find the following extract from it in the Providence papers, and take pleasure in laying it before our readers:—

It was autumn in the Rhine land,
And along the river side
The purple grapes were hanging,
O'er the rippling glassy tide,
Till the very wind seemed drunken,
And went singing on its way,
Amongst the bending vineyard trees,
A jovial roundelay,
And the Heidelberg's old Towers,
In the far distance stood,
Like Giants in the sunset,
With their hair all moist with blood,
And the windows seemed of silver,
And the spires made of gold,
Whilst the vesper bells were ringing
A Ballad tune of old;
Then up the moon came marching,
With a banner made of light,
And quiver filled with silver spears
To guard the Halls of Night,
The trembling stars came trooping
Like children to their rest,
And the river still and sire like,
Kissed and caught them to his breast,
Then the shadows in the city,
Grew phantom-like and dim,
Whilst down the great Cathedral's aisle,
Faint grew the evening Hymn,
Where the painted gothic windows,
Drank up the sunset light,
And thus it was in Heidelberg,
Came down the *Holy Night*.
In yonder moss grown castle,
That standeth all alone,
Like a Knight of ancient heraldy,
Gigantic turned to stone,
To guard the swelling bosom,
Of the sunset blushing Rhine,
There sat four German students,
And they drank the ruby wine.
Then down their beards it trickled
In gems of glittering pride.
For they drank a flowing bumper,
To their loves and to the bride
They each had sworn to honor,
Till the sands of life were gone,
The angel of the Temple-gate
The memory of St. John.
And then upspoke the eldest
And a student great was he,
For his mind was stored with learning
As with jewels is the sea.
He could tell a goodlie story,
And he had as great a heart
As Heidelberg and Swabia's
Fair cities are apart.
My Brothers! quoth the student,
The day is almost gone
That we have kept with festive rites
To honor good St. John.
The sun in all its golden path
Knows scarce a land on earth
That does not celebrate the time
That gave our patron birth.
But I have read a strange legend
All in a little book
With silver clasps and vellum leaves
And yellow, time-worn look.
The author's name has passed away,
The book remaineth here—
Brought by an ancient Pilgrim's hand,
Away from far Judea.
Once on a time, I heard 't was found,
When the great war begun—
By a rude soldier in a tomb,
Beside a skeleton—

The bony hand still grasped it tight,
And rattled as it fell,
To the damp ground, if living now,
What stories it might tell,

* * * * * * *

But dark and darker grew the night,
Within the Gothic room,
And closer yet the students pressed,
All in the gathering gloom.
The speaker's voice rang strangely out,
Upon the silent air—
And the grim shadows rose and fell,
And beckoned everywhere.
My Brothers, thus the legend ran,
Preserved by Jewish Seers,
" *The good St. John comes back to earth,*
Once in a Hundred Years."
The burden of a cross he bears,
His hair is very white,
Then let us watch till the high Twelve,
For he may come to-night—

* * * * * * *

'T is well, 't is well, up spake they all,
In voices very low—
And on the air the Tide of Night
So heavily did flow,
That phantoms seemed to fill the room,
And float within the gathering gloom,
And glide them to and fro.

* * * * * * *

Past Ten o'clock the moon went down
In a great flood of light,
And drew its silver mantle,
From the dark eyed, sleeping Night.
Eleven, and the Iron tongue,
In the Cathedral Tower,
Was chiming out, with a groan and a shout,
The death of the passing hour,
The scud was flitting across the sky,
Like the mists that pass o'er the closing eye,
Of the strong man laying down to die.
An hour is gone,
To the mystical bourne,
From whence no travellers return,
And up in the arch of the evening air,
The old clock's hands are clasped in prayer,
As they slowly rise to the angel skies,
And Twelve of the Midnight is everywhere.
Hark! to the rushing of viewless wings,
Beating the air in their wanderings,
Listen the chime of the Convent bells,
Catching the story the old Clock tells.
One in the great Cathedral tower,
Chanting and tolling the midnight hour,
And the other away on the banks of the Rhine,
Where under the stars the ripples shine,
And the evergreens shadow the Virgin's shrine.
Oh! Swabian Student, lend thine ear,
There 's a darkening shadow passing here,
And now in the gloom
Of the Gothic room—
A strange dim form treads to and fro,
With thin white locks and a beard of snow,
The eye of the spectre is very bright,
Like the glimpse of a star on a stormy night,
A flowing robe doth he seem to wear,
And a moss grown cross in his hand to bear,
His face it is pleasant but wrinkled and wan,
'Tis our patron and leader the good St. John!
He has come to banish our doubts and fears,
Once in the march of a hundred years,
As the Legend told to the Jewish Seers.

* * * * * * *

Ho, spirit of our patron,
Quoth the student of the Rhine,
Shall we pledge thee in a goblet,
Of the rich Falernian wine?
We are waiting for thy blessing,
And he sank upon his knees,
Whilst a long sweet strain of music
Swept o'er the rustling trees,
And trembled as it died away
Upon the passing breeze.
My son! my son! the old man said,
Withdraw thy outstretched hand,
I bear to thee the master's word,
From the far silent land.
Once every hundred years agone,
Borne on my viewless wings,
From the great Lodge above I come,
To guide the wanderings
Of all my children on the earth,
To bless them every one,
To love and e'en to cherish them,
Kneel! kneel! in prayer, my son.
Strangely and solemnly out on the air,
Rises the voice of the student's prayer,
Light that is fairer and brighter than morn,
Beams from the face of the good St. John;
Over the breast of the river Rhine,
Purpling morning begins to shine,
And the waves they are crested like crimson wine.
Slowly the picture is melting away,
Bathed in a flood of the golden day.

* * * * * * *

And this is the curious legend,
I have read in a little book,
With massive silver claspings,
And a strange old fashioned look,
With a golden compass on it,
And a pearl inlaiden square,
And a tiny mason's gavel,
Set with jewels rich and rare.
So heed ye this, my Brothers,
In your doubtings and your fears,
The good Saint John doth visit Earth,
Once in a hundred years.

THE SCHISM IN CANADA.

We lay before our readers the following important correspondence, as an interesting portion of the history of the unfortunate condition of Masonic affairs in Canada. We presume the propositions of the Grand Master of the Grand Lodge will be acceptable to the conservative Brethren in the Province, but whether the recusants will be so far satisfied with them, as to dissolve their illegal organization, we have no means of knowing:—

Freemasons' Hall, London, 13th March, 1857.

R. W. Brother,—I am commanded by the M. W. Grand Master, the Earl of Zetland, to assure you of the great anxiety he has ever entertained to maintain the welfare and entegrity of the Craft, in all its branches. The unfortunate differences which have existed in the Canadas, have received his most mature and deliberate consideration, and he felt himself called upon to state the result of those deliberations to the Grand Lodge, at their Meeting on the 4th instant. That no difficulty or question should arise, as to the exact statement which the Grand Master desired to make, His Lordship committed his communication to writing, and himself read it to the Grand Lodge. Of that statement, by His Lordship's command, I now enclose you a faithful transcript, viz:—

1.—" With regard to the Canadas, I regret as much as any one the present position of affairs, and I frankly confess, that I cannot but feel that our Canadian Brethren complain with some degree of truth, that they have not received at our hands, all that consideration which they might have reasonably expected. I do not see that any advantage would arise now from re-opening the subject of their complaints, the chief and great object, now, is to amend past short comings, and to endeavor to get matters to run more smoothly for the future. I am bound to say, however, that I was not acquainted with the whole state of affairs relating to Canada West, when I addressed Grand Lodge on a former occasion, and there has been some confusion with reference to the so called Independent Grand Lodge of Canada, and the Provincial Grand Lodge of the same place. With the former, I need hardly say we can have nothing to do, they have thrown off their allegiance to the Grand Lodge of England, and that, without returning the warrants which they hold under it. To them, I applied the term 'rebellious,' and I think Grand Lodge will agree with me, that I did not unjustly apply that term.

2.—" Since then I have carefully considered the subject; I have given it the best attention in my power, and I have come to the conclusion that I may without any sacrifice of the privileges with which I am invested, as your Grand Master, make such a concession to them and their wants, as will satisfy them. In order that I may be understood, I must call your attention to the requests which were made to me in the Petition first received.

a.—" They Petitioned to have the power of electing their own Provincial Grand Master.

b.—" That they should retain all fees of every sort and kind.

c.—" That their Provincial Grand Master should grant Warrants for new Lodges.

d.—" That he should be empowered to appoint subordinate Provincial Grand Masters.

c.—"That Grand Lodge should still retain a supervising power.

3.—"This, it will be at once perceived, would be, if granted, to declare them to all intents and purposes, a body Independent of the Grand Lodge of England. I need hardly point out to you that this was a course I could not consent to, for it would have amounted to a subversion of the constitution and law of English Masonry, and had that Petition received a reply, which I much wish had been sent to it, it could only have been replied to, by a direct negative. I was naturally anxious to preserve unimpaired in my own person, and to hand to my successor, the privileges and prerogatives with which you have entrusted me as your Grand Master, not from any desire of my own, or for my own personal sake (for let me assure you, that the appointment of officers is a very irksome and frequently a very unenviable task) but solely as representing the Grand Lodge of England. I am as anxious now, as I was then, to maintain the privileges of Grand Master intact, because I conceive that it conduces to the welfare of the Craft, that I should do so; but I have, after careful consideration and upon more full information, come to the conclusion that I may afford the relief desired by our Canadian Brethren, without a sacrifice of those privileges.

4.—"The Canadian Masons contend, that they have full and ample means of judging who would best serve their interests and those of Masonry, as their Provincial Grand Master, whilst I, at this distance, have not the same favorable opportunity. I feel the force of that remark, and taking into consideration all the circumstances, I am prepared to say, that I will consider the propriety of appointing, as Provincial Grand Master of Canada West, any Brother, whom they shall report to me as most acceptable to themselves; they may do this, if they desire it, either in the form of Resolution of the Provincial Grand Lodge, or in such other way as may be agreed upon; such nomination shall be subject only to my approval, and I need hardly say, that I should feel it to be my duty in making this offer, not to withhold my nomination of such a Brother, so recommended, unless for weighty reasons, which I should be prepared to justify. In making this concession, I beg it to be clearly understood that I only announce my own intention, and do not propose or consent to any alteration of the laws; that, in nominating a Provincial Grand Master, recommended by the Provincial Grand Lodge, I thereby should do so of my own free will, and, though I may set an example to, I will not consent to bind, my successor.

5.—"As regards the question of fees, I have already laid a scheme before you, which I am told, is recommended for your adoption by the Colonial Board.

"The present fees payable by the Canadians, are:

"For Registration, 10s. of which one half goes to the Provincial Grand Lodge.

"For certificates, 6s. 6d.; Total, 16s. 6d.

"Fees proposed by the Grand Master:

"For Registration and Certificate, together, 7s. 6d.

"The Whole Scale of Fees will stand thus:

	London.	Country.	Foreign and Colonial Lodges.
"Registration and Certificate	£1 7s. 6d.	£0 17s. 6d.	£0 7s. 6d.
"To fund of Benevolence	0 4s. 0d	0 2s. 0d.	nil.

"I may say that the question of fees is matter of secondary importance. I am very sure that a mere money consideration will never influence us in our dealings with our Canadian Brethren.

6.—"I have already provided for the issuing of blank Certificates, in such a number, as will prevent any further complaints arising on that score, whilst, as regards the issuing of Warrants, I must remind Brethren that such a power, or equivalent to it, has always been exercised by the Provincial Grand Masters of Colonial Grand Lodges, who have hitherto granted Dispensations for the holding of new Lodges, Warrrants for which are never refused; this is a matter, however, together with that regarding fees, which may properly be left to the Colonial Board, who will advise us on the matter.

7.—"Some representations have reached me upon the subject of subdividing the Districts of Canada, and I am inclined to think that, from the extent of the Province, the number of the Lodges, and the distance of many of them, from any one central situation, that it would be advisable to divide it. I have received a communication from the Provincial Grand Master of Quebec, and several Petitions on this subject, and I may state that it is my intention, after consulting with Brethren on the spot, to take steps to subdivide the district, and to appoint other Provincial Grand Masters, so that every Lodge, in the Canadas, shall be within reasonable distance of its Provincial Grand Lodge.

8.—"There is one point more to which I must refer, namely, to the demand that the Provincial Grand Master of Canada shall be empowered to appoint subordinate Prov. G. Masters and Provincial Grand Lodges; this, I at once say, I cannot consent to. The appointment of Provincial Grand Master ever has been, and, in my opinion, ought ever to remain a part of the prerogative of the Grand Master for the time being, just as the appointment of Officers rests with the Masters of all private Lodges. I have already stated, that I have determined on further subdividing the Canadian Districts, and I shall not be slow in listening to the expressed wishes of the Brethren, as to the appointment of a Provincial Grand Master, who will be acceptable to them. I may here remark, that this determination has not been come to, without mature consideration, and I can appeal to at least one Member of Grand Lodge, who takes a great interest in this question, as to the fact of having expressed to him my intention to take this course, so long ago as the 3d of January last.

9.—"I believe that by this concession, I shall not have derogated from those powers and privileges which I have received from you. My object has been, and that, from no selfish motive, to preserve them—I am equally sure that you have no wish to invade them. The maintenance of their allegiance, by the Canadian Masons, is to be desired and is quite as much for their advantage as for ours. I believe that the plan I proposed, and the concessions which I have expressed my willingness to make, will be satisfactory, both to you and to our Canadian

Brethren. I thought it better to make this announcement to you at the present moment, as I trust it will be the means of bringing the matter to an amicable termination and will save any protracted discussion in Grand Lodge. I have, I repeat, given the matter my anxious and attentive consideration. I think that under the circumstances you may safely trust that the appointment of Provincial Grand Master will be settled by me, to the satisfaction of the Provincial Grand Lodge of Canada, and the details will be carried out by the Colonial Board.

10.—"I trust that I have done justice. I repeat my regret that the matter has not been settled before, and I know that I may rely in full confidence on that support, which you have never yet withheld from me, in the endeavor to discharge my duty as your Grand Master."

I have further to inform you that this communication of the Grand Master was received by a Grand Lodge, of larger than usual numbers, with great satisfaction and acclamation.

The Grand Master's object in making this communication arises from his desire, that no time should be lost in your being made acquainted with his views, in order that the Canadian Masons may have the earliest opportunity of availing themselves of the advantages sought to be conveyed to them by the proposed concessions offered by His Lordship, or to make any suggestions or observations which they may be desirous of submitting to him.

The Grand Master further commands me to state, that the arrangements which he has made for the future conduct of the correspondence and communication of Colonial Lodges, are such as will secure to them, for the future, a prompt and effectual attention.

The Grand Master directs me to echo the expressions contained in paragraph 9, and to state to you the earnest hope that the concession he has made to the wishes of the Colonial Brethren, will be not only acceptable to them, and be the means of allaying those feelings of irritation which have naturally arisen, but may also be the means of bringing back to their allegiance those Lodges, which, he cannot but think, have lost sight of their best interests in severing themselves from the protection of the Grand Lodge of England.

At a later period of the evening, the memorial which had been entrusted to Brother, the Rev. G. R. Portal, was presented to Grand Lodge. No discussion took place thereon, it being unanimously agreed, upon the motion of Bro. Portal, seconded by Lord Panmure, that after the announcement which the Grand Master had been pleased to make, the memorial should be referred to the Colonial Board.

I have to request that you will communicate to me, with as little delay as possible, any general suggestions you may desire to make, together with your views in reference to carrying out the desire expressed by the Grand Master, in paragraph 7.

I have the honor to be, fraternally, R. W. Prov. G. Master,
Your obedient Servant and Brother, WM. H. WHITE, *G. S.*
To the Hon. WM. BADGLEY, *Prov. G. Master, Montreal.*

GRAND LODGE OF ENGLAND.

THE organization of the Grand Lodge of England, and installation of officers, for the current year, took place at the Masonic Temple in London, on the 29th April last, and as the proceedings were of more than ordinary interest, we transfer to our pages so much of them as we can spare room for. It will be seen that the Grand Master pays a well deserved compliment to the retiring Grand Secretary, the venerable Brother WM. HENRY WHITE, and gives notice that at the ensuing meeting of the Grand Lodge, he shall move that his salary be continued to him for the remainder of his life. The precise amount of the salary we do not now recollect, but think it is not less than twentyfive hundred dollars a year—sufficient to afford him a comfortable support in his declining years. He has been a faithful officer for nearly half a century, and is entitled to this consideration at the hands of his Brethren:—

The Lodge having been duly opened, and the Grand Master saluted as Grand Master for the ensuing year in ample form,

The Most Worshipful the Grand Master rose amidst loud applause, and thanked the Brethren for the renewed mark of confidence bestowed upon him. He could assure the Brethren, that he had ever been most anxious to perform the duties of his high office to the utmost of his ability, and so as to promote the general interests of the Craft; and whilst he continued to receive the generous support of the Craft, he should ever continue to do his utmost to support the Order and the noble charities connected with it. It now became his duty to appoint the new Grand Officers, and with regard to one of them he felt considerable pain, inasmuch as the Grand Secretary, from advancing years, had felt it his duty to retire from the office he had held for so many years. He felt that there was no Brother existing who so well understood the principles of Freemasonry and the laws by which they were governed as their Brother White, yet he could not resist the desire of their worthy Brother, at his advanced age, to retire. Though the Grand Secretary was about to resign, he was happy to say that they would not lose his valuable services, but he would continue to give his best attention to the interests of Freemasonry, and instruct his successor in the important duties of his office. At the next Grand Lodge he should feel it his duty to move that the Grand Secretary do receive his full salary for the remainder of his life (cheers), and he was sure it would meet with the general approbation of the Brethren, and that their liberality would not be lost, as he would continue to the utmost to promote the interests of the Craft, and fully earn anything he would receive from them. (Cheers.) He would now call upon the R. W. Brother Lord Panmure to take the office of D. G. M. in the room of their worthy Bro. the Earl of Yarborough, who retired from ill-health, and from whom he had received a letter that afternoon, expressing his regret that he was unable to attend that evening as he had desired.

The R. W. Bro. Lord Panmure having been invested in due form amidst considerable applause, said—he hardly knew how sufficiently to acknowledge the high honor conferred upon him by the M. W. G. Master, in appointing him to so distinguished an office as that of D. G. M. Notwithstanding he could not but consider it a great honor to be called to that office, he deeply regretted the cause which had rendered it necessary upon the M. W. G. M. to call upon him to assume it. He knew they would all unite with him in expressions of deep regret at losing the services of Lord Yarborough, in consequence of ill health. (Hear, hear.) He believed that no Brother had more the interests of Masonry, and of their characters at heart, than the Earl of Yarborough; and should he be ever sufficiently restored to health to relieve him (Lord Panmure) of the duties, he need not say how readily he should resign in his favor. He felt his own incompetency for the proper discharge of the duties of the office (No, no), but he would take that opportunity of assuring the Brethren, that he would do all in his power not only to put an end to any divisions which might have arisen amongst them, but to cement that brotherly love and unity without which Masonry would be a dead letter, and their Craft as nothing. It was not necessary for him to dwell on the principles on which their Order was founded. Time, notwithstanding the opposition to which it had been opposed, had put the stamp of truth to the principles on which it was founded, and proved to the world the blessings which its practice conferred upon all its members. (Cheers.) He need not now do more than assure the Brethren that it would be his earnest endeavor to maintain the authority of Grand Lodge, both here and in the Colonies, and, whilst justice was done to all, secure the blessing of union to the Craft. If any additional obligation were required to induce him to do his utmost to promote the interests of Masonry, he felt that he had received it in the obligation which he had just taken as D. G. M. of England. (Cheers.)

The M. W. G. M. then proceeded to appoint the other Officers as follows :—

Brs. the Earl of Durham, G. S. W.; Henry Fenwick, *M. P.*, G. J. W.; Samuel Tomkins, G. Treas.; Rev. J. E. Cox, and Rev. Ed. Moore, G. Chaps.; John Henderson, G. Registrar; Wm. Gray Clarke, G. Sec.; Henry L. Crohn, G. Sec. for German Correspondence; Francis Roxbury, G. S. D.; Stephen Barton Wilson, G. J. D.; Samuel Daukes, G. Sup. of Works; Richard W. Jennings, G D. C.; Thory Chapman, Asst. G. D. C.; Thomas Hutchings, G. Sword Bearer; William Farnfield, Asst. G. Sec.; C. J. Horsley, G. Organist; Jos. Smith, G. Pursuivant; Charles B. Payne, G. Tyler.

The various officers as they approached the dais to be invested were loudly cheered, the more especially Bro. Stephen Barton Wilson, whose appointment gave the greatest satisfaction to the Craft.

At the Banquet which followed the closing of the Grand Lodge, the following proceedings were had; and we take occasion to say here that the present Grand Master was apparently never more popular with the Brethren in England, than now, nor were the great body of Masons there ever more firmly united and prosperous :—

The R. W. D. G. M. said,—he had the permission of the G. M. to propose the next toast. They had just done honor as loyal subjects to the health of the illustrious lady who filled the throne of this country, and he was sure as loyal Masons they would now wish to do honor to the nobleman who filled the Masonic throne. (Applause.) He had great pleasure in proposing the "Health of the M. W. G. M." (Cheers.) Those cheers proved how highly the G. M. was esteemed, if, indeed, proof were wanting after the unanimous manner in which he had been re-elected to the chair for another year. The Earl of Zetland had not only personal claims for the high honor on the whole Craft, but he had also great hereditary claims, as his father and grandfather had done Masonry great services. He had presided over Grand Lodge with great impartiality—he was honest and upright in all his decisions, and his patience was most praiseworthy. (Great cheering.) Whether they looked upon the G. M. as a country gentleman—as an upright supporter of true English sports—as a legislator—or as the head of the Masonic Craft, they must agree with him that he well deserved their support and confidence. (Cheers.) Whilst so amiable and respected a nobleman presided over the Craft it could not fail to flourish and prosper; and long might he continue in health to enjoy his proud position, with the confidence and love of every true Mason, which he believed the noble Lord universally enjoyed. The toast was responded to amidst loud applause, which continued for several minutes.

The M. W. G. M. rose amidst renewed applause, and assured the Brethren he had not words to express his deep obligations for the way in which his health had been proposed, or the kind reception they had given to the toast. He had frequently had occasion to acknowledge the manner in which they had received him—but if anything had been wanting to assure him that he continued to enjoy their confidence, it was the manner in which his health had been drunk that evening; and the reception and kindness he now experienced could never be forgotten. He thanked his noble Bro. Lord Panmure for his eulogistic remarks, and assured the whole Craft that while he continued to enjoy their confidence and regard, nothing should be wanting on his part to promote the interest of Masonry all over the world, as well as support the glorious principles upon which it was founded. He could not conceal from himself that during the past year some unhappy differences had arisen, which, without the kind assistance and advice of his friends, aided by the confidence of the Brethren, it would have been difficult to overcome. He flattered himself that those difficulties had been overcome, and it would be his anxious endeavor to prevent the recurrence, and promote the best interests of the Craft. (Cheers.) He again thanked his noble friend for the way in which he proposed his health, and the Brethren for the cordiality with which they had responded to it, as he had no higher aspirations than to merit the continuance of their approbation. (Cheers.)

The M. W. G. M. had now to propose a toast which, though not usually given on these occasions, would, he was sure, be most cordially responded to. A representative had been sent by him to be present at the Grand Lodge of Hanover, on the recent installation of the King as G. M., and he might state that he had lately received a communication from that country bearing the sign manual of the King as G. M., expressive of his desire to join with the Grand Lodge of England in the promotion of the interests of the Craft. He begged to give "The Sister Grand Lodges of Scotland, Ireland, and Hanover."

FAITH, HOPE, CHARITY.

"Then constant Faith and holy Hope shall die,
One lost in certainty, and one in joy;
Whilst thou, more happy power, fair Charity,
Triumphant sister, greatest of the three,
Thy office and thy nature still the same,
Lasting thy lamp, and unconsumed thy flame,
Shalt still survive—
Shalt stand before the host of heaven confess'd,
For ever blessing, and for ever bless'd."

OFFICE OF THE GRAND MASTER OF MASONS IN MASSACHUSETTS.

Boston, July 10, 1857.

To the Worshipful Master of ———— *Lodge:*

You are requested to cause this paper to be read in your Lodge at its first meeting after you receive it; and it is hoped that the subjects it contains will have that attention from you and from your Lodge which their importance demands.

1.—A printed circular, signed by J. F. Brennan, Louisville, Kentucky, having been addressed to Secretaries of Lodges in this Masonic jurisdiction, requesting information which ought not to be communicated except by the permission of the Grand Master, renders it necessary that instructions should be given to the Secretary of your Lodge, which will prevent compliance with the terms of said circular. The means thus employed to obtain a knowledge of important facts relating to affairs within this jurisdiction, are disrespectful to the Fraternity of Massachusetts, and deserve the severest condemnation.

2.—Members of Lodges should be cautioned against travelling traders, or pedlars, who seek to promote their private pursuits and speculations through a perversion of Masonic relations. This mode of advancing the selfish purposes of individuals, does much to bring our institution into disrepute. The less experienced and younger Brethren are peculiarly exposed to the designs of these unworthy men. Books professedly Masonic, but of dangerous tendency, jewelry with improper devices, and regalia, tawdry and inconsistent with our regulations, compose the stock in trade of these unscrupulous trafficers.

3.—There is reason to believe that dissolute men, claiming to be Masons, journey about from town to town, soliciting charity and other aid from Lodges and the Brethren, who are so far successful as to be sustained in the practice. This species of vagrancy should be discouraged; to give such persons, supports the idle and vicious at the expense of the meritorious unfortunate. It is recommended that all cases of relief to travellers who profess to be Masons, should be reported to the Recording Grand Secretary, whether the contributions therefor be made by Lodges or by individual Brethren; and the utmost vigilance should be exercised to prevent impositions upon the sympathies and benevolence of the brotherhood. In this connection it may be useful to state, that colored persons, who have visited different portions of the State asking assistance as Masons, are not entitled to that consideration. The Grand Lodge of Massachusetts recognize no body purporting to be a "colored" Lodge, or "colored" subordinate Lodge, and it is believed that no regular Lodge in this country admits colored men into the Order; hence, relief afforded to such persons must be on the ground of common humanity, and not because they belong to our institution.

4.—It is desirable that the annual election of officers in all the Lodges, should precede the Festival of St. John the Evangelist (27th December), sufficiently early to allow their being installed on or before that day, in order that the Recording Grand Secretary may be enabled to obtain the organization of every Lodge at the commencement of the Masonic year. As soon after the election as possible, the R. G. S. should be provided with an accurate list of all officers chosen and appointed. And whenever a change of incumbent of any office takes place, information of the fact should at once be conveyed to the office of the Grand Lodge.

5.—The "proficiency" of candidates demands the serious consideration of every Lodge. The nominal proficiency now demanded is unjust to the candidate, and unworthy the high character of Masonry in Massachusetts. At least, such proficiency should be required at every stage of advancement as will qualify the candidate to pass creditably the examination he must undergo as a visitor to a Lodge where he is unknown. This qualification should be exhibited in open Lodge, before advancement be allowed.

6.—The privilege of conferring the degrees by Dispensation ought most rarely to be exercised. It is equal to the power of making Masons "at sight," which can be done only with great danger to the institution. The suspension of the probationary terms required by the Constitutions, it is hoped, will seldom be asked for by Masters of Lodges; and the Grand Master takes this opportunity to express his thanks to them for the support they have given to him in his efforts to curtail the exercise of this power.

7.—Each Lodge will hereafter state in its annual returns what degrees have been conferred by Dispensation, and the names of the Brethren who received such degrees.

8.—The attention of the Lodge is specially invited to the following important regulations of the Grand Lodge:—

"And no candidate shall be balloted for who has not been proposed at a stated monthly meeting, and who shall not have stood so proposed from one regular monthly meeting to another, without a Dispensation therefor; nor shall a candidate, in any event, be balloted for, into whose moral character a strict inquiry has not been made, and whose name has not been borne on the notifications for the meeting at which he is to be balloted for."—*Constitutions G. Lodge, Art.* 3, *Sec.* 1.

"*Ordered*, That from and after the passage of this Order, it shall not be regular to give more than one degree to the same individual on the same day, nor at a less interval than one month from his receiving a previous degree, unless a Dispensation shall have been obtained therefor."—*Constitutions Grand Lodge, page* 3.

"All applications for initiation shall be made to the Lodge in the town where the petitioner resides, if there be a Lodge in such town; but if there be none, then he shall apply to the Lodge nearest his residence. And no person residing in a town where there is a Lodge, shall be initiated in any other town, without the written consent and approbation of the Master and Wardens of that Lodge. Nor shall any candidate be received from any other State, (he being a resident thereof,) where a regular Lodge is established, without the written permission of the Grand Master of such State."—*Constitutions G. Lodge, Art.* 3, *Sec.* 5.

JOHN T. HEARD, *Grand Master.*

THE LATE JOHN MILLER, Esq.,
P. G. MASTER OF THE GRAND LODGE OF MAINE.

We have been furnished with the manuscript copy of an able and appropriate eulogy on the late M. W. Brother John Miller, delivered by Comp. Rev. I. Sawyer, on the occasion of the funeral, with a request to publish it in this Magazine,—a request that we should be most happy to comply with, could we do so consistently with other demands on our pages. This being impracticable, we confine ourselves to a single extract.

Not having any personal acquaintance with the deceased, our R. W. Brother John H. Sheppard, Esq., who was a fellow-laborer with him while a resident of Maine, has kindly furnished the following interesting reminiscences; with which, by his consent, we introduce the extract from the eulogy to our readers:—

Brother Moore—In reading the very just and affectionate Eulogy of our Rev. Companion I. Sawyer, of Thomaston, on the character of John Miller, late Past G. M. of the Grand Lodge of Maine, I am remembered of a respected friend with whom I had much fraternal intercourse during many years. It was when I resided in that State. We lived in the same county, Lincoln, when it was as large in territory as some of the German principalities. His home was a neat cottage in Warren, on the banks of the St. George.

My acquaintance with him commenced at the Probate Courts for the county, where that upright and excellent citizen, and sound lawyer, the lamented Judge Bailey presided. In him the Judge found a right hand man on his eastern circuits. To him the widow and the bereaved child looked up in their sorrows, when the head of the family was gone and they were left poor and desolate. Nor did they ever look in vain. Where the hereditary leavings were small, his services to them were gratuitous: and where the estate was valuable, his charges, whether as Administrator, Guardian, or assistant were always moderate. He was truly the Widow's friend and the Orphan's protector: and of such, who had already gone before him to another world, I have no doubt he has ere this seen several and heard their voices blessing him, where all tears are wiped from the eyes.

I think Brother Miller was educated as a Merchant, and for some years was engaged in trade in Warren: but his life was occupied in a variety of employments of a public and useful nature. As a man he was every where respected for his intelligence, business-talent, sterling integrity, and peculiar suavity of manners. No one could look at him without his heart being kindly stirred toward him. Whether it was the unction of the holy religion he professed, which spread a calm and pleasing atmosphere around him, from the gushing out of a heartfelt piety, or, the sweet expression of the inward disposition which beamed outward on the countenance, I know not: But this I do know; there were marks of goodness written on his face, which no man could mistake. In a word, few men were more beloved in society; and as our Brother in his Eulogy, happily remarks, "He feared, indeed to do wrong; but where duty was made plain he never feared to do right."

As a Mason I knew him well; especially in that dark day when the labors of the Craft were suspended, and like a dismasted ship the Institution struggled in the storm, and but a few were seen on deck, and many hid themselves, as the political whirlwind passed by. Often did we then converse on the perils which surrounded us; and we united in that course of action, which, I am happy to say, was generally and spontaneously adopted by the Fraternity of New England,—that of bearing unjust reproach without a murmur, when reviled not to revile again, and patiently enduring till truth and justice should restore us to our own again. And he lived to see the Order flourishing in his own State, and to preside over the Grand Lodge of Maine.

Brother Miller was a Master Workman. Perhaps no one in New England excelled him in an accurate knowledge of the lectures and ritual and in a scrupulous adherence to the ancient landmarks of the Order. He believed that Masonry was a religious Institution: he loved it as such and had exalted views of its salutary influence. Never shall I forget that time when the chain of friendship was formed around the altar, and his fervent, humble, heartfelt prayer, went upward to Heaven for blessings upon us. Yet he was a Christian without any taint of cant, or solemn fixture of countenance to tell the world of his forth-putting faith. It was only in the intimacy of friendship—when, as it were, entering the inner chamber of the soul—that you saw the beauty of his unassuming, guileless, transparent character.

Brother Miller died on the first of June, at his home in Warren; his faculties unabated and his heart full of hope. His age was about 76. Farewell, honored and beloved Brother:

"But we shall meet, but we shall meet,
Where parting tears shall cease to flow,
And when I think thereon, almost I long to go."

The following extracts are from the Eulogy delivered at the funeral of Brother Miller:—

"*He was an assiduous Brother.* There are many who are zealous in the cause of philanthrophy and virtue, *sometimes*, or occasionally. And to be assiduous we must be constant, regular and diligent,—' instant in season and out of season.' And this was the character of our lamented Brother. He was not weary in well-doing, he fainted not in the day of adversity, he stumbled not in the time of darkness, he faltered not in the hour of tribulation. But when intriguing partisans united in fell design to eradicate Freemasonry from the face of the earth, when political cabals forged lies to overthrow our ancient Order, when perjured traitors, from mercenary ambition, or resentful motives, foreswore themselves, and when our enemies supposed that the last stone in the Masonic edifice was upturned and the soil on which our temple stood ploughed as a field, and our name and memorial perished forever, then might be seen John Miller, with a few faithful coadjutors, in an upper chamber in this Village, silently unrolling the Charter, kneeling at their altar before the great Light of Masonry, rehearsing, and thus preserving, their ancient and cherished ritual from oblivious forgetfulness. And God has kindly spared him to us—being almost the only man in this Commonwealth who retained with minute accuracy the original lectures and work of the Order—till now, when all is restored from the embers of past desolation; her enemies, like Amalek, blotted out from under heaven, or if they yet survive, writhing in extremest torture,—and she, like religion's truest handmaid, stands forth in her Orient beauties, comely and glorious as the moon and stars on the coronal of night.

"'Alas, my Brother!' But we will cherish thy memory, and softly and reverently will we place on thy faded brow the chaplet of our gratitude, honor and love.

"*He was an honored Brother.* He had, indeed, received no titled distinction from acamedic halls, and less than many from the suffrages of his fellow-citizens. But though his name may not be emblazoned on the historian's eternal page—or chiselled on marble pillars or storied urns—and though no gilded escutcheon floats over his silent tomb, yet was he the son of a King greater than Solomon. He was a Christian and a *Christian* Mason; his name is set as a signet in the Mediator's breast plate, and a star in his triple crown, and his many virtues are treasured up in the enduring mausoleum of true and faithful hearts. Nor has his worth been left unnoticed or unhonored. The Church long ago ordained him to two of her important offices, and the Missionary Society of the State appointed him successively as their Treasurer, in all which he 'purchased to himself a good degree and great boldness in the faith which is in Christ Jesus.' He filled numerous offices by the suffrages of his fellow-citizens also, and he was honored with the highest office of the Grand Lodge of the State by a unanimous vote, beside numerous subordinate offices in the Grand and Subordinate Chapter and Lodges. The Amity Lodge, at Camden, conferred upon him the degrees within their gift fiftyfour years ago, to which have been added from time to time the various degrees of the Chapter, Council and Encampment. Suffice it to say more,—he was a good man, and his virtues show in every department of a long life. The Church, the Masonic Fraternity, and the world respected him. Even the wicked felt the majesty of his virtue, and awed by his grave and consistent deportment, were compelled to confess that meritorious character is deserving respect and honor.

"But now he is gone, and though he is dead, he speaketh. His immortal part survives the grave, transferred to a higher sphere, a holier Church, a purer and more exalted Lodge, a sublimer occupation. Peace to his ashes! Honor and grace to his memory!"

At a Stated Convocation of King Solomon's Chapter of Royal Arch Masons, held at Rockland, June 11, 1857, the following Resolutions were adopted:—

Whereas, it has pleased Divine Providence to remove from this earthly Tabernacle, our worthy and highly esteemed Companion, M. W. John Miller, a member of this Chapter. Therefore

Resolved, That we sincerely lament the death of our late Companion, friend and Counsellor, John Miller.

Resolved, That we will ever cherish the remembrance of our late Companion, and as a token of our sorrow this Chapter will wear the insignia of mourning for three Stated Convocations.

Resolved, That a good man, a useful citizen and a worthy Royal Arch Mason has been taken away from this community, subjecting us to an irreparable loss.

Resolved, That we sympathize with the afflicted family of the deceased, mourn with them in their bereavement, and can only solace them with that which solaces us, we believing that he now enjoys the reward of a well spent life in the Sanctuary of our Father in Heaven.

Resolved, That a copy of these Resolutions be sent to the family of the deceased, published in the Freemasons' Magazine, at Boston, Mass., in the Masonic Journal, at Brunswick, Me., and also spread upon the Records of this Chapter.

C. N. Germaine, H. P.,
Samuel Libby, } *Committee.*
Richard Walker,

REMINISCENCES OF WASHINGTON.

The correspondent (Perley) of the Boston Journal, under date, Fredericksburg, Va., May 8, 1857, furnishes the following interesting memoranda of his visit to the old city where Washington passed his boyhood, and where he was initiated into Masonry:—

This "ancient and honorable" burgh is rich in historical associations, and I I found it doubly interesting, after having seen Washington's birth-place, to visit the scenes where he passed his boyhood. His father, it will be remembered, died soon after the family removed from Westmoreland, and his mother, left the sole parent of a large family, not only devoted herself with exemplary fidelity to their education, but so managed their estate that it yielded them a respectable support. She was what we call in New England a "capable woman," and was equally famed for the vigor of her intellect, the firmness of her resolution, and the system with which she managed her children, her negroes and her land. Her patriotism has never been called in question, but the "oldest inhabitants" here declare that she would have preferred to have "her George on his plantation, rather than away sodgering"—a desire which is expressed by some female relatives of those who valiantly do duty in the M. V. M. now-a-days.

The farm house in which Washington passed his boyhood has disappeared, but curious strangers are shown the spring from which he drank, the trees beneath which he played, the spot where his nervous arm threw a stone across Rapahannock, and the school at which he matured an intellect whose highest exhibitions were destined to mark eras in his country's history, and which have associated his name with every fundamental truth of our national existence. In the city is the modest mansion where his mother passed the last years of her life, and where he came to bid her farewell—it was a last farewell—before he left for New York in the spring of 1789, to enter upon his duties as the first President of the United States.

The apartments occupied by "Fredericksburg Lodge, No. 4," (which was organized under a Dispensation from Massachusetts before receiving its Charter from the Grand Lodge of Scotland,) contain many precious souvenirs, for it was within its mystic portals that George Washington first beheld—

"That hieroglyphic bright
Which none but Craftsmen ever saw."

The young surveyor was first commissioned at Williamsburg (then the capital), by Gov. Dinwiddie, to go through the forests and expostulate with the French commander, who was taking possession of the Ohio river, and before leaving, he knocked at the door of the Masonic Institution, that he might claim fraternity with, and obtain a kind reception from savage and christian foes. Although not one and twenty, the Fredericksburg Lodge wisely decided that he was of that "*mature and discreet age*" which the "ancient constitution and landmarks" require a candidate to have attained, and he was initiated as an "Entered Apprentice" on the fourth day of November, 1752. On his return from his perilous mission (and nine days after he became of age), he passed the degree of "Fellow Craft," and on the 4th day of August, 1753, he was raised to the degree of a "Master Mason." It was my privilege to examine the original records of these ceremonials, with the treasurer's entries of the fees paid. The officers of the Lodge at that time were R. W. Daniel Campbell, Master; John Neilson, Senior Warden; and Dr. Robert Halkerson, Junior Warden. From that time until the members of Alexandria Lodge, No. 22, bore his lifeless remains to the tomb, Washington was a devoted member of the Masonic fraternity. On all proper occasions he was found with the craft, clothed in the regalia of his Order, nor did any opportunity present itself, during all the varied and exciting scenes through which he passed, when he did not manifest by his words and his work, by his confidence and his respect, his brotherly regard for the fraternity.

Among other curious matters at the Fredericksburg Lodge, are a large number of "funeral hatchments," hanging on the walls, and bearing inscriptions in honor of deceased Brethren. On one of these, surrounded by Masonic emblems is inscribed:

In memory of
Brother George Washington,
Born in the county of Westmoreland,
State of Virginia, Feb. 11, O. S.
A. L. 5732, A. D. 1732. Died at Mount Vernon,
Dec. 14, N. S., A. L. 5799, A. D. 1799.

A LIFE now Glorious to his COUNTRY Led!
Belov'd while Living as Rev'r'd now Dead.
May his EXAMPLE Virtuous deeds Inspire,
Let future Ages *HEAR IT* and admire.

Fredericksburg Lodge own a burial ground, where the acacia blooms over the graves of its deceased Brethren and their families. Among these tombs I noticed that of the "foster-child of the Republic," Col. Mercer, who was adopted and educated by Congress after his father was butchered at Princeton fight. Gen. Mercer was a physician and apothecary at Fredericksburg before he entered the continental service, and an estimate of his patriotism may be formed from the following remark, which he made before several comrades in the tent of Gen. St. Clair, a few hours before he was slain. Some dissatisfaction having been expressed as to promotions he said, "they were not engaged in a war of ambition, or that he should not have been there; and there every man should be content to serve in that station in which he could be most useful; that for his part he had but one object in view, and that was the success of his cause, and that God could witness how cheerfully he could lay down his life to secure it." Little, adds Gen. Wilkinson, in his record of the conversation—little did he or any of the company then think that a few fleeting hours would seal the compact!

Another monument in this Masonic Cemetery is over the remains of Lewis Littlepage, who was born in Hanover county, and died in Fredericksburg in July, 1802, in the fortieth year of his age.

DEATH OF M. W. GEO. W. MARSH,

P. G. M. OF THE GRAND LODGE OF RHODE ISLAND.

Providence, July 12, 1857.

Chas. W. Moore, Esq.

Sir and Brother—Enclosed I send you an account of the funeral of our late and worthy Brother, Geo. W. Marsh, which took place last Sunday in the village of Pascoag, twenty miles from this city. Bro. Marsh was P. G. M. of the Grand Lodge of Rhode Island; also a member of St. John's Encampment of Knights Templar, and both bodies were present. The Knights to the number of thirtyfive—with the Grand Lodge and other Orders, numbered about one hundred of the fraternity from Providence.

There were quite a number of aged Brethren present, who had not been out in a public procession for thirty years; and considering their age, and the heat (which was very oppressive), they were as smart as many of their younger Brethren.

Trusting that this will be acceptable to you, I remain,

Yours Fraternally, Geo. H. Smith.

We learned only on Monday, of the sudden death, on Wednesday last, of George W. Marsh, Esq., an extensive farmer, wealthy manufacturer, and very prominent citizen of the town of Burrillville. He was stricken down by a fit of apoplexy, while standing near his blacksmith's shop, to all appearances in his usual health. Mr. Marsh was 57 years of age, and was known extensively for his business enterprise, the many improvements he had made in the business aspects of his town, and his great interest in all that related to the prosperity and happiness of his neighborhood. He was for many years much devoted to the temperance enterprise and other kindred reforms, and was universally esteemed for the noble qualities of his heart. A friend who attended his funeral has sent us the following account of the ceremonies which attended it:—

An immense gathering of the friends of the late George W. Marsh, Esq., of Pascoag, took place on Sunday on the occasion of his funeral. Early in the day there were evident tokens of the esteem in which the deceased was held by all classes of people. From early dawn until 11 o'clock, A. M., the roads and fields in all directions were literally alive with vehicles of every description, and persons on foot wending their way to the mansion of the deceased at Laurel Hill. About fifty were there from this city, and some from Connecticut. At the time of the starting of the procession, it is supposed there were from three to four thousand persons present, and this on one of the warmest and most uncomfortable days we ever experienced.

The procession consisted of about two hundred and fifty to three hundred members of the Masonic fraternity, of the different Orders, with their regalia, of which the deceased was a highly esteemed member, a very large circle of mourners and friends of the deceased, many who had been in his employ, all seeming to partake of the grief occasioned by the sudden decease of this good man, and all offering to the mourners their sympathy in the great loss they had sustained.

The procession moved from the house of the deceased to the Methodist Church in the village, which was soon filled with the mourners and friends, the Masons occupying a large tent which had been so adjusted to the side of the church as to enable them to hear most that was said from within, while in every direction around the church every nook and corner seemed to be filled with persons anxious to hear. At the church, after singing and prayer, a very solemn and appropriate discourse was delivered by the worthy pastor from the words in one of the Psalms—" God is our refuge." After these services the procession re-formed, and marched to the sound of solemn music to the grave, previous to which the coffin was opened, and all had an opportunity to take a last and final look on earth of him whom they had loved and whose memory they now revere.

At the grave the solemn and interesting Masonic burial service was read by R. W. James Hutchinson, D. G. M. of the Grand Lodge of Rhode Island, and the usual ceremony performed by the members of the Order, and the remains committed to its mother earth, " Dust to dust, ashes to ashes."

From the grave back to the last abode of the deceased, and from thence the Masons returned to the Hall.

Such a gathering will not soon be seen in Burrillville again, at least we hope not upon such an occasion. VISITOR.

KNIGHTS TEMPLAR IN PENNSYLVANIA.

WE believe we have before noticed the gratifying fact, that an adjustment of the long existing difficulties, by which a large and respectable portion of the Sir Knights of Pennsylvania were separated from their Companions of other States. We have however recently received a circular, issued by Hon. WM. B. HUBBARD, G. Master of Knights Templar in the United States, officially communicating the information to the Order throughout the country, from which we learn "that no disunion amongst worthy Templars exists in Pennsylvania; but that all the Subordinate Commanderies, and all the members thereof, are in courteous, fraternal, and knightly fellowship with each other, and all in common owing allegiance to the *Grand Encampment of the United States of America.*"

In view of this happy termination of the controversy, the Grand Master orders as follows :—

" I, therefore, order and enjoin upon all of our Subordinates, State, and otherwise, and upon the officers and members thereof throughout our jurisdiction, to extend the right hand of fellowship and knightly courtesy, to the officers and members of all the Subordinate Commanderies in the State of Pennsylvania, and to all other Templars, in good standing, hailing from the same, to the end, that all may be recognized as worthy members of our valiant and magnanimous Order. And I embrace this occasion to announce to you that, from shore to shore of the Atlantic and Pacific oceans, our union is perfect—one and indivisible. The serried ranks of Chivalry, occupying the vast area within the United States, have the same faith, and are all under the same *solemn vows of allegiance and fealty* to the same and only Governmental Head, THE GRAND ENCAMPMENT OF THE UNITED STATES. " *Non nobis Domine, non nobis sed nomine tua da gloriam.*"

DE MOLAY ENCAMPMENT.

THE fine appearance of this body in the streets of Providence, as the escort of the Grand Lodge, at the celebration in that city on the 24th June, seems to have afforded to our Rhode Island neighbors the highest satisfaction, and the papers in different parts of the State speak of it in terms of unqualified praise. The Providence Journal says :—

> " A finer body of men has seldom marched through our streets on any public occasion. The most attractive part of the procession was the De Molay Encampment of Knights Templars, from Boston. Their striking and tasteful costume and the manly and intellectual appearance of the men were the theme of general comment. This Encampment is named from James De Molay, the last Grand Master of the Templars. He was treacherously burnt alive, with sixty of his Knights, by Philip the Fair, who having obtained the consent of the Pope to the extermination of the Order, seized their property and summoned De Molay to Paris to answer to charges that had been trumped up to furnish an excuse for the crime. This was perpetrated on the 11th of May, 1314. De Molay died asserting his innocence."

The Bristol Phœnix speaks of it in the following terms :—

> " The procession was composed of fine looking men. The Knight Templars of Boston were the finest, most gentlemanly and intelligent body of men we ever saw. There did not appear to be one man under the height of five feet nine inches ; their dress, gait, and everything about them appeared to be uniform, and they had the appearance and action of a well drilled, fine looking military company. The whole proceedings of the day passed off very pleasantly and agreeably."

THE SCOTTISH RITE IN PHILADELPHIA.

Philadelphia, July 16, 1857.

CHAS. W. MOORE, Esq., *Boston.*

Dear Sir and Brother,—Enclosed I send you a list of officers and names of the various bodies of the Ancient and Accepted Rite, which after four or five days of hard work were duly established and organized by the Deputy Insp. Gen. Brother Van Rensselaer, assisted by Bros. Starkweather, of Chicago, Carson, of Cincinnati, and Hoon, of Pittsburgh.

Should you think it would be of any interest to the Illustrious Brethren, it would please me to see it published in your next issue of the Magazine, so that when they come to Philadelphia they may know something of us.

Fraternally yours, C. P. A.

P. S. Organized July 11, 1857.

Philadelphia Sov. Consistory of S. P. R. S. 32d.—Chas. P. Anderson, Illustrious Commander-in-Chief; Fras. Blackburne, 1st Lieut. Com. ; E. A. Stocker, 2nd Lieut. Com ; Jeremiah L. Hutchinson, G. M. of Cer. ; Jno. L. Goddard, G. Capt. of G.

Kilwinning Chapter of Rose Croix, H-D-R-M.—A. E. Stocker, M. W. ; J. L. Goddard, S. W. ; J. L. Hutchinson, J. W. ; Fras. Blackburne, M. of C. ; Chas. P. Anderson, C. of G.

De Joinville Council of Princes of Jerusalem.—Wm. E. Harpur, M. Eq. Sov. ; J. L. Hutchinson, G. H. P. ; J. L. Goddard, S. G. W. ; Fras. Blackburne, J. G. W. ; A. E. Stocker, G. M. of Cer. ; Chas. P. Anderson, G. Capt. of G.

Raymond Grand Lodge of Perfection.—J. L. Hutchinson, T. P. G. M. ; Fras. Blackburne, H. K. T. ; Chas. P. Anderson, S. G. W. ; A. E. Stocker, J. G. W. ; W. E. Harpur, G. M. of Cer. ; Jno. L. Goddard, G. Capt. of G.

MASONRY IN CHINA.

The following items of intelligence from China, will give our readers some idea of the activity and character of the Order in that distant quarter of the world. We extract from the London Magazine for May last :—

Saturday, Dec. 27, being St. John's day, the Brethren of the Zetland Lodge, No. 768, attended divine service at high noon in St. John's Cathedral. The colonial Chaplain, the Rev. H. Irwin, read the usual service appointed for the day ; and the Rev. Bro. Odell, S. W. and Master elect, preached in his usual happy and affectionate style a most excellent sermon.

On Monday, the 29th, the Installation of W. M. for the ensuing year took place, and Bro. the Rev. M. C. Odell was duly saluted. The W. M. then appointed and invested as Officers Bros. D. R. Caldwell, S. W. ; P. Cohen, J. W. ; D. Laprack, Treas. ; S. Rowland, Sec. ; W. A. Bowra, S. D. ; W. Chapman, J. D. ; A. Leigh, I. G. ; W. R. Whitney, D. C. ; A. Granspre and G. W. Mitchell, Stewards ; after which upwards of eighty Brethren sat down to a most sumptuous banquet. Too much praise cannot be given to the Stewards, Bros. Wilson, Caldwell, and Brimelon, whose arrangements for the comfort of the guests were most complete, and whose untiring activity in promoting the sociality of the meeting elicited great praise.

On Monday, Feb. 9, a farewell banquet was given by the members of the Zetland Lodge, No. 768, to the R. W. the D. P. G. M. for China, Bro. the Hon. W. T. Mercer, on the occasion of his approaching departure for England in the mail steamer. Upwards of sixty Brethren sat down in the banquet-room of Freemasons' Hall. Bro. Capt. Romer and officers of H. M.'s 59th, kindly lent the regimental band, which tended greatly to increase the evening's entertainment, not excepting the vocal abilities of a few volunteer amateurs. After the usual toasts, the Brethren separated at an early hour.

Bro. Mercer carries with him the hearty good wishes of every member of the Lodge, to whom he has endeared himself by his kindly disposition and affable manners, and one and all humbly hope that the G. A. O. T. U. will grant him a prosperous voyage and happy meeting with friends at home.

MASONIC EQUALITY.

It is hardly possible that there can be any difference of opinion between us in this matter. We are fully aware that Masons do and should meet on a level,—and *we* should be the last member of the fraternity to contend for a different rule. What we have heretofore said on the subject, was intended merely to correct what we deemed an erroneous notion, that the most highly polished stone contributes no more to the *beauty* of the Masonic temple than the rough ashlar,—that the well proportioned and well squared block of marble adds no more to the *strength* of the building than the unwrought and indefinitely shaped bowlder,—that the man of towering intellect, refined and polished by education and social intercourse, is not a more valuable acquisition to our Ancient and Honorable Fraternity than the uneducated and unpolished citizen, however honest and sincere the latter may be in the practice of the tenets of his profession. Every body knows that this is not so.—*W. Storer.*

GRAND TOURNAMENT AT RICHMOND.

The Richmond *Whig* of June 3d, gives the following description of a tournament of the "Knights Templars" of that city, on the day previous :—

In accordance with the pre-arranged plans of the Order, the Knights assembled at Masonic Hall in the morning and proceeded to the fair grounds. Each Knight was mounted on a richly caparisoned horse, and was himself attired in the beautiful regalia of the Order. The procession numbered about eighty Knights, including a deputation from Petersburg, and formed truly an attractive spectacle.

The seats appropriated to the spectators were all concealed by a throng of lovely women, umbrellas, silk, men, sun shades, bonnets children and calico. The sight of this radiant assemblage was a sufficient compensation for our dusty walk to the place of the impending conflict. The Knight Templars were marshaled into line in front of the spectators on the opposite side of the horse track.

The seventeen Knights who had entered the lists were then heralded by Sir Thomas P. August, and received a charge couched in the beauty and pertinency of language which that gentleman so readily and eloquently commands. The eagerness of the assembled throng now began to manifest itself, and it might have been said of each gallant knight as he wheeled off to prepare for the tilt that his "soul's in arms and eager for the fray."

The eventful moment at length arrived, the signal was given, and off dashed the first knight at full speed towards the suspended ring, which he aimed to carry off with his poised lance. He only dislodged it, however, as he whirled past and continued his circuit around the course with slackened speed until arriving at the starting point. In the meantime another knight rushed forward to secure the prize, and thus the contest was kept up until each competitor had thrice essayed to "take the ring." At each successful tilt the brass band struck up a popular air, but when an unlucky knight shot pass without coming near the ring, the crowd indulged in a burst of laughter at his expense. Only two knights—Sir S. P. Mitchell and Sir H. J. Barnes, of Petersburg—carried off the ring three times. To decide which of these should be proclaimed the victor another trial of skill became requisite.

The contest resulted in the success of Sir Mitchell. He again carried off the ring, while his competitor only touched it with his lance. The name of the victorious knight was then proclaimed by the herald, and himself conducted to the M. E. Grand Commander, Sir E. H. Gill, who presented him with a magnificent prize sword, accompanying the presentation with a suitable address, to which the honored knight appropriately responded. Thus terminated the ceremonies of the day, the knights then reformed their phalanx, returned to Masonic Hall and dispersed to prepare for the festivities of the night at the Exchange Hotel, in which no one, (not even 'the press') except Masons and ladies were to be allowed to participate. We are consequently unable to give the names of the 'Queen of Love or Beauty' or either of the 'Maids of Honor.'

Obituary.

Brother CALVIN WHITING.

Remarks on the death of Brother Calvin Whiting, Secretary of St. John's Lodge, by W. Solon Thornton, Master of said Lodge, at a Special Communication, held at Masonic Temple, Boston, June 29, 1857 :—

Brethren—It becomes my painful duty to inform you officially of the death of our Brother and Secretary, Calvin Whiting. Brother Whiting departed this life on the 26th of the present month, after an illness of but few days. For many years he has held the office of Secretary of our Lodge, faithfully discharging the duties of his office—and how faithfully, our records of years will abundantly testify. Since his decease I have examined the records and documents belonging to the Lodge, and find every thing connected with his duties, as Secretary, in a finished state. Nothing appears to have been left undone, even the envelopes covering the notices for our Stated Meeting in July, were directed by him, and this was probably the last labor he performed for the Lodge.

In his death we have lost a true and worthy Brother, a valuable officer, an upright and honest man. Brother Whiting was a Mason in the highest sense of that word. It is true that he did not appear to take that active and lively interest in the mere work of the Lodge that some of our Brethren do ; indeed, his was a higher order in Masonry. While we were learning its theory he was carrying the principles into active life. Our Brother was one whose benevolence never was suffered to linger in the lap of idleness. Feeling for others woes, he was ever ready to compassionate their miseries, relieve them in their distresses, and, if need be, by timely aid and judicious advice, restore peace to their troubled minds. No inconvenience to himself ever tempted him to turn the needy and suffering empty away ; if he had not the means of relief himself, he would find those who had. Suffering humanity ever found in him a friend, and it can be said of him with truth, that he went about doing good all the days of his life. He needs no marble monument to preserve his memory. He lives in the memories of the thousands he has assisted in the dark days of their adversity. His good deeds are engraved on their hearts and will be imperishable and immortal.

But he has gone ! the chair which he has so long and so honorable filled in this Lodge, is now vacant. The countenance which we have so long been accustomed to behold on the left hand of the Worshipful Master in the East, will no more be seen amongst us. He has made his last record, and gone to that bourne from which no traveller has ever returned.

My Brothers—May we imitate his many virtues, and like him, be ever found at our posts of duty, and when we shall be summoned to appear before the Great Architect of the Universe, to give an account of our stewardship, may we be as well prepared for that great change which shall open to us the realities of that other and better world, as was our Brother who has so suddenly gone before us.

Remarks and Resolutions offered by Worshipful Bro. John Flint, M. D. :—

Since last we assembled in this hall, we have been called upon to pay the last sad tribute of respect and affection to a highly esteemed and dearly beloved Brother of this Lodge.

Our late excellent Secretary, Br. Calvin Whiting, whom we have been accustomed for so many years to see in his appropriate seat on your left, has, within a few days, been consigned by the hands of his sympathizing Brethren, to his last resting place—and the desk he has so long occupied, and the office he has so long and so faithfully filled in this Lodge, shall know him no more forever. His mortal has put on immortality. His labors on earth have ended. He has faithfully fulfilled his mission and has now gone to receive his reward. He needs no eulogy from us ; his virtues are embalmed in every Brother's heart. May we all imitate his many excellencies and thereby receive the reward of " well done good and faithful servant."

Bro. Whiting, although able most of the time to attend to his daily avocations, has for several months been gradually failing in health and daily growing more feeble. His naturally frail physical organization received a severe and stunning blow, but a few months since, in the death of a dearly beloved daughter, the last of four children whom he has followed to their last resting place. Some weeks since he contracted a severe cold, which caused congestion of the lungs and subsequently terminated in dropsy of the chest, which was the immediate cause of his death. For some week or two previous to his death, he suffered most of the time from inability to breathe ; this difficulty was increased on Thursday, and continued through the night until near 5 o'clock on Friday morning, the 26th, when he sunk into a lethargic state, from which he did not arouse ; when about 11, A.M., June 26, 1857,

> " Without a sigh, or glance to show
> A parting pang, the spirit from him pass'd,
> And they who watched him nearest could not know
> The very instant, till the change that cast
> His face in shadows, dull and slow,
> Glazed o'er his eyes."

Thus passed from earth to heaven the spirit of one, who having well performed the duties of life on earth has entered upon that other life where trials and sufferings shall be wiped away.

May all of us imitate his virtues and so improve the remaining span of life that when like him we shall become cold and inanimate, our spirits disrobed of their earthly apparel, may assume the spiritual garb of the just made perfect.

Resolved, That in the death of our late Secretary, Brother Calvin Whiting, St. John's Lodge has sustained an irreparable loss. He was appreciated not only as a model officer, but also as a dearly beloved friend and Brother.

Resolved, That the sincere and heartfelt sympathies of the St. John's Lodge be tendered to the afflicted widow of the deceased.

Resolved, That in view of the long, faithful and always acceptable services of Brother Whiting, as Secretary of the Lodge, and in view also of the pecuniary circumstances of the widow, we do now appropriate 100 dollars from the funds of the Lodge for the purpose of paying the funeral expences of our lamented Brother.

Resolved, That the altar, and the desk at which our Brother has so long and so faithfully presided, be draped in mourning in testimony of our high appreciation of his worth.

Resolved, That a copy of the above preamble and resolutions be sent to the widow of the deceased, and that the above Remarks and Resolutions be printed in the " Freemasons' Magazine."

Extract from the Records of St. John's Lodge, June 9, 1857, Boston, Mass.

S. E. Weston, *Sec'y, pro tem.*

MASONIC CHIT CHAT.

Boston Encampment K. T.—It is a remarkable and interesting fact that of the seventeen Brethren who have presided over this Encampment, since its organization in 1805, all but three are still living and actively interested in the concerns of Masonry. The surviving Past Commanders are—Sir Robert Lash, in 1824; Abraham A. Dame, in 1827; E. A. Raymond, in 1830; Thos. Power, in 1832; John Hews, in 1833; Gilbert Nurse, in 1835; John Flint, 1836; Charles W. Moore, 1838; Daniel Harwood, 1839; John B. Hammatt, 1842; Winslow Lewis, 1844; John R. Bradford, 1846; Samuel Pearce, 1848; Daniel Harwood, 1850. The *deceased* Commanders are—Henry Fowle, 1805; John J. Loring, 1825; Ruel Baker, 1841.

It is doubtful if the history of any other Masonic body in this country, furnishes a parallel instance of so many past presiding officers, whom time has so long spared and permitted to continue their active services to the Institution.

To Correspondents.—We have been politely favored with an advance copy of the able and, as usual, valuable address of the M. W. Bro. W. H. Howard, before the Grand Lodge of California, at its late annual communication; but the pre-occupancy of our pages prevents our giving any part of it to our readers the present month. It shall receive full attention hereafter.

We have also received a note of inquiry from an esteemed correspondent at San Francisco, a further notice of which, for the same reason, is necessarily deferred until our next.

A correspondent has also furnished us with an account of the late celebration at Nashua, N. H., but for which we are unable to find room this month.

☞We have a few copies of the 14th and 15th volumes of this Magazine, which can be had at two dollars and a half a volume, by sending to this office.

If a man praises you for qualities in which you conscientiously think you do not excel,—suspect him.—*Dr. Oliver.*

☞Our Brethren of the Ancient and Accepted Scottish Rite, will perceive by reference to a preceding page, that a Consistory of Sov. Princes of the R. S., Chapter of Rose Croix, Council of P. of J., and a Lodge of Perfection, were organized in the city of Philadelphia, on the 11th of July last; and we have the gratification to know that the Brethren interested in them, are of such standing, socially and Masonically, as to give dignity and respectability to them, and the highest assurance that they will be conducted with such propriety as to render them an honor to the Craft in the beautiful city of their location. We wish them all success and much happiness in their new enterprise.

Officers of Grand Lodge of California.—N. Greene Curtis, Grand Master; Charles Marsh, D. G. M.; Aaron D. Park, S. G. W.; John B. Pope, J. G. W.; Addison Martin, G. Treas.; Alexander G. Abell, G. Sec'y.

Bear and forbear, is a trite but very useful maxim. If you fancy yourself slighted, or even insulted by a Brother, give not way to sudden or inconsiderate resentment, but wait the course of events. You will lose nothing by delay. It may be, he did not intend it. In any case, admonish him privately. By so doing you will have the matter fully, and perhaps satisfactorily, explained. Thus harmony may be restored, and you will remain mutually pleased with each other.—*Dr Oliver.*

The moral jewels, both movable and immovable, are so many silent monitors to convey instruction to the mind. Morality and justice, equality and integrity, are taught by the former; and by the latter we are referred to the First Great Light, and the method of polishing and humanizing the uncultivated mind of man by moral and scientific instruction, till it becomes, after a well spent life in a career of piety, virtue, and benevolence, so perfect in all its thoughts, affections, and deeds, that it can no otherwise be tried, than by the Square of God's Holy Word, and the compass of an approving conscience.—*Ib.*

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XVI.] BOSTON, SEPTEMBER 1, 1857. [No. 11.

A CASE OF DISCIPLINE.

Plymouth, N. C., July 22d, 1857.

Bro. Moore.

Dear Sir,—Several years since a member of our Lodge *ran away*, and, in leaving, defrauded several of the fraternity, for which he was regularly tried and expelled from "all the rights and benefits of Masonry;" but the Secretary of the Lodge neglected to give the usual notices to other Lodges, and also to send up the case for confirmation to the Grand Lodge, and so the case now stands. In the meantime, the person expelled has returned. At our last meeting a member moved a reconsideration oft he matter; the Master pro tem. (I was absent) refused to entertain the motion, but the matter again comes up at our next meeting.

Will you please give me your opinion as to how I ought to act as Master, and the Lodge, so as to place herself right. Please *write* me if not asking too much, and if so, answer through your Magazine.

Fraternally yours, H. B. S.

In answer to the above inquiry we addressed a private note to the writer, intimating, as the result of the slight consideration we had then been able to give to the subject, that the legal effect of the sentence of *expulsion* by the Lodge, until confirmed by the Grand Lodge, according to the provisions of its Constitutions, was to *suspend* the delinquent from his privileges as a Mason, the Lodge not being invested with the absolute power to expel. It may pass a sentence of expulsion, as in the present case, on an unworthy member; but until its action is approved and confirmed by the Grand Lodge, the member is not expelled from the Institution. The rule now most generally recognized in such cases, is in the following words:—"A sentence of expulsion shall not take effect, until confirmed by the Grand Lodge; but shall operate as a suspension of the delinquent in the meantime." The Lodge, therefore, did all that it had power to do, and its action was full and complete. It arraigned and tried the accused on the charges preferred against him. The result of the trial was conviction, and the sentence was expulsion. Here the duty of the Lodge and its jurisdiction over the case terminated, unless remanded by the Grand Lodge for some informality in the proceedings, or a modification of the sentence. Whatever else remained to be done to give effect to the action of the Lodge, lay with the Grand Lodge, alone. The Lodge itself had nothing more to do with the case. The transmission of the necessary papers to the Grand Lodge was simply a clerical duty of the Secretary. This it appears he did not perform ; but his neglect of a clerical duty cannot be allowed to vitiate the proceedings of the Lodge. Such a precedence would be fraught with incalculable danger. The neglect, however, by leaving the sentence of expulsion unconfirmed, and therefore incomplete, left the accused under the minor sentence of suspension. In this condition he still remains, and from it there is no lawful way for him or his friends to extricate him, but through a petition to the Lodge for restoration to his Masonic privileges. Hence we think the presiding Master was right in refusing to entertain the motion to reconsider the previous vote of the Lodge.

Such is the substance of our answer to the preceding inquiry. Since its receipt however by the Brother to whom it was written, another correspondent, and a member of the same Lodge, has addressed us the following note, which we very cheerfully give in this connection, though we are at a loss to perceive that it proposes any point of inquiry, not answered, either directly or impliedly, by what we have already said :—

Plymouth, N. C., Aug. 5, 1857.

Bro. Moore—I would be pleased to know your opinion as to the following point :—

At a stated meeting a resolution was passed expelling a Master Mason—no notice being given, nor the proceedings in the case, being sent to the Grand Lodge. In the meantime, a motion to recind (at a subsequent meeting) is moved and the motion is not entertained by the Master.

Under these circumstances—has not the Lodge jurisdiction in the case, and does she not retain it, till due notice is sent to the Grand Secretary with the proceedings ?

The member being only *suspended*, and the Lodge, for valid reasons, either from *informality of the proceedings*, or ascertainment of the innocence of the accused, or he having made amends for his conduct towards the aggrieved Brother, &c.,—could not the Lodge at a subsequent stated meeting, after due notice to the members, take the matter under consideration and reverse its decision, at any time *before* the usual notice and proceedings in the case had been given to the Grand Lodge ? This is the point I desire your opinion on. I am aware of the case cited in volume 7, page 321 of your Magazine, as well as your letter to our W. Master. *This point* does not seem to be clear.

Upon the ground that notice had been given to the Grand Secretary and the papers in the case forwarded, then the case would be clearly out of the jurisdiction of the Lodge.

The case referred to has been of about five years standing—four meetings of the Grand Lodge have taken place, and neither the notice nor papers in the case have been forwarded.

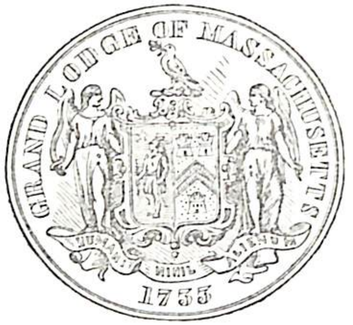
Yours fraternally.

As we have already said, the jurisdiction of the Lodge over the case terminated with the verdict. It then, by a Constitutional provision of the Grand Lodge, passed into the jurisdiction of that body. The Lodge had nothing more to do with it,—it was then beyond its control, and could come before it again only by order of the Grand Lodge. But, says our correspondent, the papers were never sent up to that body. And this is true ; but the omission affected the case only as it modified the verdict, in the manner indicated. It did not restore or continue the jurisdiction of the Lodge, or invest it with any power which would authorize it now to re-open the case. If this were otherwise, then it would be competent for the Secretary, or the Master, by withholding the papers, to defeat the purposes of the Lodge, in any case, requiring the confirmation of the Grand Lodge for its perfection. This would be opening a wide door to abuse. The Secretary may be held to a rigid accountability for neglect of duty, but the action of the Lodge must stand. Besides, we do not understand by what rule of proceeding a vote of suspension or expulsion can be reconsidered after the lapse of five years from the date of its passage. We repeat, the only proper way is for the suspended Brother to petition to be restored to his privileges. If he is found worthy his request will doubtless be granted by the Lodge.

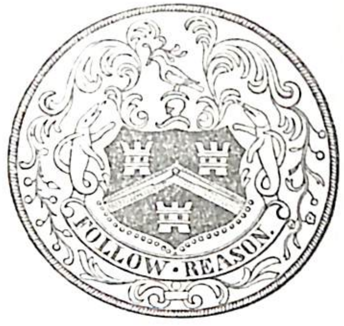
THE NEW BANNER AND SEAL OF THE GRAND LODGE OF MASSACHUSETTS.

The Grand Lodge of this Commonwealth has recently furnished itself with a new Banner, of exceeding beauty and richness. Indeed, it would be difficult to rival it in either of these respects ; and it is believed not to be equalled by anything of the kind in this country.

Finding it necessary to renew the *Seal* of the Grand Lodge, which had become too much worn for use, the committee, who were clothed with discretionary power in the matter, deemed it expedient, after carefully considering the subject, to change its general style and character, and to abolish the not very significant motto it has heretofore borne, substituting therefor, one that should at least possess the merit of appropriateness. We herewith give both the new and old Seals, and the reader can judge of their comparative merits for himself. We also give the report of the committee as adopted in Grand Lodge, which fully explains the Masonic and heraldic character of the new Seal, and also of the designs on the new Banner,—the two being the same. We also append an interesting note from the R. W. Bro. Sheppard, J. G. W., addressed to the chairman of the committee, in relation to the new motto :—



NEW SEAL.


FOLLOW · REASON.

OLD SEAL.

REPORT OF COMMITTEE.

The Committee appointed with full powers to prepare a new Seal for the Grand Lodge, submit the following Report :—

That the Seal so long in use was so much effaced, that it gave but a very imperfect impression, and that in its best state, it bore nothing significant of Freemasonry, saving the Arms of the City of York, England. The supporters were two non-descript animals, perhaps beavers, perhaps lizards. The Crest was a helmet.

The motto was in still worse taste—" Follow reason." How this came to be adopted by the Grand Lodge of Massachusetts, our best Masonic Antiquary cannot determine. It has no especial reference to the principles of the Order, nor to that diffused philanthropy which is its boast. It might serve for the anarchist of the French Revolution, but not for us.

Your Committee therefore have almost entirely changed this old Seal, and adopted one which, it is hoped, will be deemed to be in better taste and of more explicit significance. The shield is divided into two parts, one representing the Arms of Massachusetts, the other those of the ancient city of York, from whence originated our denomination of Ancient York Masons. The Crest is a dove with the olive branch, symbolical of that peaceful mission we all profess. The supporters are two angels, bearing the symbols of Justice and Truth.

The motto is from that well known sentiment of Terence—" *Homo Sum, nihil humanum alienum a me puto,*" and tersely expressed in these three words—" *humani nihil alienum,*" which may be freely translated " man everywhere our Brother ;" or, " our hearts are for all mankind," or " nothing is alien to us."

The heraldic description is as follows :—

Arms. A shield parted per pale, azure and or, the dexter side bearing the Arms of Mass., the sinister those of the Masonic Fraternity of York Masons, viz., or on a cheveron guiles, between three towers argent—an open pair of compasses.

Crest. A Dove holding in its beak an Olive Branch.

Supporters. Two Angels proper, that on the dexter side holding a flaming Sword, the sinister supporting, a branch of Palm.

Motto. " *Humani nihil alienum,*"

Which is respectfully submitted by

W. Lewis, *Chairman.*

Boston, June 9, 1857.

M. W. Winslow Lewis, M. D.

Dear Sir and Brother—I was much pleased with the Motto, *Humani nihil alienum*, which you have selected for the Seal and Banner of the Grand Lodge of Massachusetts. It is marked with brevity, appropriate to our Fraternity, classical, and awakening pleasing reminiscences of Rome in her glory.

This Motto forms a part of a celebrated line in Terence, who stands very high among the most beautiful writers of antiquity. " *Homo Sum : humani nihil a me alienum puto.*" It is found in one of his plays—of which only six have escaped the Goths and the ravages of time—called *Heautontimorumenos*, or the Self-tormentor, and was the generous reply of Chremes to the miserable Menedemus, when accused of meddling with his domestic afflictions.

The literal translation is, " I am a man ; nothing which relates to man, or befalls a human being, is alien to me." Colman, who translated Terence with true spirit and fidelity, gives the following as the English idiom of this passage ; it has much vitality and is just :—

"*I am a man, and feel for all mankind.*"

He says in a note, the Latin may be rendered

" I am a man ; and all calamities
That touch humanity come home to me."

Taking, therefore, all these versions, the plain, full meaning of the author, can be understood.

The masterly play of the Self-tormentor was a great favorite in the Roman Theatre, and since you first named to me this selection for a Motto, I have read again this rich relic of the Latin Drama with much attention. In my reading I came across an anecdote which deserves relation, not only as a just appreciation of your taste in selecting this Motto, but as evincing the feelings of the noble Romans in their palmy days, whenever any truly great or good sentiment was uttered by the author in his play and exhibited by the actor on the stage.

When the play of the Self-tormentor appeared for the first time on the Roman Stage, there was a vast assemblage present : Roman Senators, Knights and Citizens—visitors from the free cities of Italy and from countries in alliance—and men of rank from distant and conquered provinces crowded the seats of the amphitheatre. And as the Actor, who enacted Chremes came to this passage, and repeated these striking words, the mighty audience rose up as one man, and filled the house with their reiterated plaudits, thus, not only complimenting the elegance and purity of the diction, but testifying their heartfelt admiration of true goodness, independence and benevolent action in the sentiment. It was a voluntary, unprompted, unbought emotion of gratitude to Terence, then a young man, and it did honor to the taste and refinement of the Roman people. "*I am a man,*" said Terence; and even if he had said no more, it would have deserved applause, for to a Roman citizen, it conveyed a volume of meaning: but, when the great Dramatist went on to add, "*I feel for my fellow man,*" he reached the highest dignity of human nature.

Indeed what can be more appropriate for a Masonic Motto and in a body standing in years, rank and experience at the head of the Fraternity in this Western World. It is only modestly telling the community, when they look at our banner, what is the motive of our action. In a word, the sweet Minstrel of Scotland, our Brother, the immortal Burns, teaches us that

"The heart benevolent and kind
The most resembles God."

With much respect, yours fraternally,

JOHN H. SHEPPARD.

THE ORDER IN NEW ORLEANS.

THERE are now, as there have been for some years past, a certain number of restless Brethren in New Orleans, whose whole Masonic labors seem to consist in stirring up periodical outbreaks against the lawful Masonic authorities of the State. Whether this arises from an excess of ambition, a want of national sympathy, or a mere love of excitement, the consequences are alike disreputable to the parties referred to, and injurious to the character of the Institution in the country. There is probably no immediate remedy for the evil; and all that can be done is for all good Masons to disavow any sympathy with the agitators, and for the lawful authorities to adopt such measures as may be necessary to protect the Craft against their impositions. A correspondent in New Orleans, writes us as follows:—

"The seceders here are few in number but they leave no stone unturned to disorganize and overthrow the harmony which has for years existed in our Order in this State; not content with establishing Chapters Rose Cross, and Councils K-H, in opposition to the authority of this Grand Consistory and the Sup. Council at Charleston, even assuming the names and numbers of the legitimate bodies, they have invaded the right of the M. W. Grand Lodge of the State, and have now under the jurisdiction of their so called Supreme Council three Blue Lodges, the last of which established, Emanuel, No. 7, is publicly advertised as working in the English language, although few of its officers, if any, understand that language. This last usurpation has called forth from the M. W. W. M. Perkins, a circular addressed to all Blue Lodges in this jurisdiction, warning the members thereof against holding any Masonic communication, &c., &c.

The Supreme Councils will find little difficulty in protecting the bodies under their respective jurisdictions against this new assault upon their rights and authority. There is far more danger to be apprehended from the assumption of the Grand Lodge powers and the creation of subordinate Lodges by the recusants; but any evil from even this source may be averted if the Lodges will be particular to demand of all visitors from New Orleans the exhibition of their Grand Lodge certificate, or other evidence of their regularity. The present Grand Master of Louisiana, is WM. M. PERKINS, Esq., and the Grand Secretary, R. W. SAML. G. RISK, Esq.

CELEBRATION AT NASHUA, N. H.

CELEBRATION of St. John's Day, June 24, by Rising Sun Lodge, of Nashua, New Hampshire.

The festival of St. John the Baptist was celebrated at Nashua, N. H., by Rising Sun Lodge, in a manner which gave universal satisfaction, not only to the Brethren of the Lodge who participated, but to the large number of invited guests.

The day was cool and pleasant, and the streets free from dust and heat. It was truly a gala day for the city of Nashua. The Railroad trains from all directions poured in their throngs at an early hour, carriages from the neighborhoods filled up the streets, flags and banners and Masonic devices saluted you at every point, and everywhere was evinced a purpose and determination of celebrating with proper and becoming spirit this gala festival of the patron Saint of our Order.

At a few minutes past ten the procession was formed under the marshalship of Gen. Israel Hunt, as Grand Marshal, assisted by Charles E. Paige and James E. Barr, as his aids. Trinity Encampment of Knights Templars of Manchester, performed escort duty. With it was Belgium Encampment, of Lowell, bearing the ancient banners presented to it by the Boston Encampment.

The second division, under command of Charles H. Sackrider, asst. Marshal, was composed of the subordinate Lodges of New Hampshire and other States as follows:—

Grecian Lodge, Lawrence, Mass., accompanied by Lawrence Band; St. Matthews Lodge, Andover; Merrimack, Haverhill; Pentucket, Lowell; Rising Star, Worcester; Aurora, Fitchburg; St. Paul's, Groton, Mass; Haverhill, Haverhill, N. H.; Social Friends, Keene; St. Andrew's, Portsmouth; Blazing Star, Concord; Lafayette, Manchester; Clinton, Wilton, N. H.

There were also a large number of Masons in the procession, not organized as a Lodge.

The third division, Joseph Andrews, Marshal, was formed of Royal Arch Chapters, from New Hampshire and other States, viz:—

Washington, Salem, Mass; Thomas, Fitchburg; Mount Horeb, Manchester, N. H.; Meridian Sun, Nashua; Grand Chapter of New Hampshire; Hon. T. T. Abbott, of Manchester, G. H. P.

The fourth division was made up of Knights Templars, formed in battalion, under command of Sir Knight A. H. Saunders, Marshal of this division. There were represented,

Worcester County Encampment, Worcester, Mass.; Newburyport, Newburyport; Boston, Boston, commanded by Sir Knight Hall; Belgium, Lowell, Mass.

This division elicited universal applause, as it passed through the streets.

The fifth and last division was commanded by Col. Thomas G. Banks, Marshal, preceded by Gilmore's Salem Brass Band. Following the band were some of the highest Masons in rank, viz:—Hon. Peter Lawson, Wm S. Gardner, Esq., and Dr. Joel Spalding, of Lowell, Mass., Mr. F. C. Raymond, of Boston, Sublime Princes of the Royal Secret, and Col. Chas. A. Tufts, of Dover, N. H., a Prince of Jerusalem. They were mounted on jet black steeds, and by the dazzling splendor of their rich and princely regalia, their glittering jewels and fine white plumes, made an imposing and attractive part of the procession.

Next came Rising Sun Lodge, of Nashua, with very full ranks, followed by the invited Grand Lodges of other States. I noticed here Past Grand Master Simon W. Robinson, of Massachusetts, wearing the jewel of Past Grand Master of the Grand Lodge of Massachusetts; the Grand Lodge of New Hampshire, Dr. Hubbard, of Manchester, Grand Master, brought up the rear.

The procession was long, and with its elegant and varied banners, the jewels and swords glistening in the clear sun light, the courtly bearing of the Knights with nodding plumes in the rich and ancient regalia of the Order, it produced an impression which will not soon wear away. After marching through several streets the procession arrived at the City Hall about one o'clock, where the oration was delivered by Sir Knight Rev. Wm. R. Alger, of Boston. It has rarely been my privilege to listen to a production so studded with jems, and which so entirely fixed the attention of the audience as this. The orator commenced with a beautiful allusion to our patron Saint in the days of his pilgrimage on earth. The principal part of the discourse was devoted to an interpretation of the symbols of the Order, and upon this part of his oration I beg the Rev. Orator to permit me to say that I hope he will never repeat it outside the tyled door of the Lodge room.

After the oration a song was sung by a quartette club, when the procession was again formed and proceeded to the tables at Franklin Hall.

I take from the N. Hampshire Telegraph a report of what took place at the dinner. The tables were elegantly laid and bountifully supplied, by Capt. William Adams, recently of the Pearl Street House, at Franklin Hall, the spacious floor being covered with tables as closely arranged as they could be. Ample as the provision was, there was not room for all who wished to join in that part of the exercises of the day. After the inner man had been cared for, Sir Knight George O. Bartlett of New York, delivered an original poem written for the occasion. It was intended for delivery at the City Hall, but time did not allow. It was delivered amidst considerable rattling of knives and forks, and unavoidable confusion—for hungry men and women were admitted as fast as room was made—so that it was not possible to judge of its merit, as a whole. It was historical in its nature, and had many passages of poetic beauty. The regular toasts were then announced by Aaron P. Hughes, Esq.

1. *The day we celebrate, and the Saint we revere.*

2. *Our Ancient Craft.*—In adversity and persecution never disheartened—in prosperity never elevated. May we honor, while we study, the example of the good men and true who bore up our banner in the dark hour of peril.

3. *Heroes of History—Brothers of the Craft.*—Glorious in the annals of the nation, from Washington and Warren to the lamented Kane, who bore our banner as far as human foot ever trod in the regions of eternal frost.

To this sentiment Rev. Mr. Alger responded, and spoke in eloquent terms of the heroes who had adorned the pages of history, and paid a most beautiful tribute to Dr. Kane.

4. *The Princes of Jerusalem.*—Royal in name—republican in heart.

William S. Gardner, Esq., of Lowell responded in a very neat speech. Referring to their princely title, he said they only came as Free and Accepted Masons. He concluded with a fine compliment to the ladies.

5. *Chivalry.*—The protector of innocence and the defender of religion. May the Sir Knights of the nineteenth century remain loyal and to true their glorious traditions.

To this sentiment Hon. Geo. W. Morrison of Manchester replied. Time would not allow him to traverse over the ground since the establishment of the Order of Knights, but only referred back to its origin and traced its history down to the twelfth century, rehearsing the history of the Knights of Malta during the eventful struggle between the Crescent and the Cross, when they struck so nobly for the Cross. He referred to the Order as an institution into which politics cannot enter, and where ambition itself can find no place.

6. *The Most Worshipful Grand Lodge of New Hampshire.*—May it deserve by its wisdom the respect it commands by its power.

Dr. Hubbard of Manchester, G. Master of the Grand Lodge, responded briefly and appropriately.

7. *The Most Excellent Arch Chapters.*—A volume illustrated on every page, and true and legible in every verse.

In reply to this, Hon. T. T. Abbott of Manchester, made a pleasant speech commenting upon the secret feature of Masonry, concluding with a sentiment to Faith, Hope and Charity.

9. *The Ladies.*—God bless them! Although we are deprived of their sweet presence in the Lodge, still as Aaron carried the children of Israel on his breastplate in the *sanctum sanctorum*—so we, as Masons, carry them into our Lodges—in our hearts.

Rev. Mr. Willis was called upon to respond for the ladies. The lateness of the hour would prevent his doing so at any length. "But," said he, "the ladies can speak for themselves."

The following sentiment was offered by Bro. M. O. Piersons of Lafayette Lodge, Manchester.

Rising Sun Lodge.—May it long remain at its meridian, and its genial influence be diffused throughout its jurisdiction. May its bright beams penetrate the home of the widow and warm the orphan's heart with gratitude, and may its sun never set.

A. P. Hughes, Esq., responded in behalf of the Rising Sun Lodge, under whose auspices the festival was given.

The Conclusion. The evening trains bore away the crowd which had thronged our streets, and the last strain of martial music was heard, as the long trains swept out of the city. A quiet beautiful evening ensued, and every body said it had been a splendid time. The whole affair was perfectly successful throughout, and confers great credit upon those who have undertaken and carried it through. We believe it came fully up to the highest anticipations. And the great charm was that every thing was so orderly. Notwithstanding the immense crowd, the most perfect order was observed all day.

SUPREME COUNCIL THIRTYTHIRD.

THE annual communication of the Supreme Council 33d for the Northern Jurisdiction of the United States, was held, as heretofore stated in our pages, on the 12th, 13th, 14th, 15th and 16th of May last. The attendance was unusually large and the business of more than ordinary interest and importance. The session was opened by the M. P. Grand Commander RAYMOND, with the following introductory address:—

Brethren—Another year has passed away and we are again assembled in our asylum of friendship and virtue, to interchange tokens of fraternal love, and to consult together on the best means of promoting the interests and usefulness of our cherished and honored institution.

I congratulate you, my companions, on the return of this our annual gathering, and I rejoice with you, that through the goodness and mercy of our heavenly Father, we are not as at our last meeting, called upon to clothe our jewels in badges of mourning, or to weep for the loss of any of our members; nor has the harmony of our Councils been disturbed by any "root of bitterness." The blessing of "peace within our borders" has been granted and continued to us, and a gratifying share of prosperity has crowned our labors. For all this, and whatever else of individual good we may have been permitted to enjoy during the year that has past, we would humbly unite in rendering thanks to Him who rules and governs all things in wisdom and love.

Custom, as well as propriety, makes it my duty to lay before you a brief account of such matters of business as have fallen under my supervision and direction since our last Convocation. It accordingly gives me pleasure to inform you, that soon after the closing of the Supreme Council, in April, 1856, a Charter was issued to Ills. Brother Charles S. Westcott and others, for a Chapter of Rose Croix, in the city of New York. The petition of these Brethren had been for sometime before the Supreme Council, but for reasons which it is not necessary here to state, the granting of the Charter had been delayed, and the subject was finally referred to your presiding officer and the Secretary General, with full powers. After a protracted correspondence with the petitioners, and a careful consideration of the whole matter, your Committee came to the conclusion above indicated, and I most sincerely trust their action may contribute to the harmony and strength of our Institution.

It will be recollected that at our last Annual Session, a communication was received from a Committee of Deputy Inspectors of the 33d Degree, under our sister Council of the Southern Jurisdiction, recommending the recognition or regularization of a Chapter of Rose Croix, which had been unlawfully established in the city of New York, by a body claiming to exercise the powers of a Supreme Council, at New Orleans; and it will be seen by reference to the printed proceedings of last year, that this communication was referred to a Committee consisting of your Commander and Brothers Moore and Robinson, with full powers; this Committee gave their immediate attention to the subject, and after consultation with the petitioners, and due deliberation, they came to the conclusion that the only proper and lawful way to adjust the difficulty, was to "*heal*" the petitioners and grant them a new Charter, which was accordingly done; the Chapter was organized by the Deputy for New York, Ill. Brother G. F. Yates, and placed under the care of our Ills. Brother, Andres Cassard, as presiding officer. Its returns will probably be presented at the present meeting.

Early in the Summer of last year, I granted, on the petition of a competent number of Brethren, accompanied by the recommendation of our excellent Deputy for Ohio, the necessary Dispensations for the forming of a Lodge of Perfection, a Council of Princes of Jerusalem, a Chapter of Rose Croix, and a Consistory of S. P. R. S. at Chicago, in the State of Illinois; and I have the satisfaction to announce to you, that under special powers granted to our said Deputy, these bodies have all been organized under highly favorable auspices,—that they are in the hands of Brethren of great respectability, Masonic experience and tried integrity; and that the most favorable results may reasonably be anticipated from their labors.

Since our last meeting, I have also granted a Dispensation for a Lodge of Perfection, Council of Princes of Jerusalem, and a Chapter of Rose Croix, at the city of Portland, in the State of Maine, which bodies have been duly organized and instructed by our Ills. Deputy for New Hampshire. The petitioners are Brethren who stand high in society as well as in Freemasonry, and I have no doubt they will apply for Charters at the present session of the Supreme Council.

It also becomes my duty to inform you, that on the petition of Ills. Brothers Giles F. Yates, Joseph D. Evans, John L. Lewis, William H. Milnor and others of known Masonic ability and position, I have granted, during the recess, the necessary powers for organizing and opening a Consistory of S. P. R. S. for the city of New York, which body has been duly organized, and is, I understand, in successful operation. Among the petitioners you will notice the names of the present Grand Master of the State, Judge Lewis, and two of his predecessors, Past Grand Masters.

Our relations with foreign Councils remain as at our last session. Peace and harmony in our Order, and a good degree of prosperity seem to be general throughout the world.

An official communication has been received from the Supreme Council at London, which will be laid before you by the Grand Sec. General; and the same officer will lay before you several communications he has received from the Supreme Councils in South America, which may require some action of this body.

As the financial ability of the Council is now in a condition to warrant the expense, I would recommend the procuring from Paris, or elsewhere, some additions to our Regalia, such as are suitable and necessary to put these bodies in a condition creditable to themselves and to the high character and position they now occupy.

And now, Brethren, in conclusion, I would most reverentially invoke the blessing of God on our labors—and when they shall be concluded, may we all be able to exclaim in the language of inspiration—"How good and how pleasant it is for Brethren to dwell together in unity: It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment: As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."

We give the following extracts from the proceedings, being all that we can spare room for:—

Communications were presented by the Grand Sec. Gen. from the Sup. Council of England and Wales, Supreme Council of Peru, and Supreme Council of Belgium, and were referred to a Committee, consisting of Brs. Dunlap, Dean and Moore.

Communications from the Supreme Council of Venezuela, were received, and referred to Ill. Brs. Yates, Dunlap and Case.

Charles A. Davis, M. D., Chelsea; Jesse P. Pattee, West Cambridge; Andrew Lanergan, Clement A. Walker, M. D., Boston; Jonathan T. Spalding, Wm. S. Gardner, Lowell; Charles P. Anderson, Francis Blackburne, and A. E. Stocker, M. D., Philadelphia, Penn., were proposed for the degrees.

Ill. Br. K. H. Van Rensselaer, Deputy for Ohio and Western Pennsylvania, presented the Returns from all the sublime bodies established by him in the West.

Resolved, That the Ill. Grand Sec. Gen. be requested to report during the present meeting, the names of such bodies, subordinate to this Grand Council, as have failed to make Returns, and the date of the last Return from such bodies respectively; and that the M. P. Grand Com. be requested in the case of each body so reported as having failed to make due Returns, to take such action in recalling the powers of said bodies, or otherwise as shall seem to him to be just and proper.

Ill. Grand Sec. Gen. Moore, in accordance with the requirement of the above Resolution, reported the bodies under this jurisdiction, at New Haven and Stonington, Ct., as delinquent.

On motion, the application of Dunlap Rose Croix Chapter, to meet alternately at Brunswick and Portland, was granted.

Ill. Brother Yates submitted the following Report, which was adopted:—

The Committee to whom was referred the petition signed by Bro. Andres Cassard, S. G. I. G. 33d, &c., Most Wise of the Sov. Chapter of Rose Croix Masons, H-R-D-M, in the city of New York, and three of his associate Brethren, viz:—Gaspar de Arteaga, S. P. R. S. 32d; Francisco Parraga, S. P. R. S. 32d; and Anibal de Mosquera, S. P. R. S. 32d; to whom our Supreme Grand Council granted a Charter to work in a Chapter of Rose Croix, H-R-D-M, under the distinctive title of "La Fraternidad and La Sincerité," respectfully represent—

That as appears from the Report of M. P. and Ill. Bro. Giles F. Yates, Deputy Grand Inspector General for the State of New York, and the representations of Bro. Cassard, aforesaid, and of the French Brethren, T. Tartler, Mat. Jos. Fassen and V. Perard, who have separated themselves from said Chapter, the said Chapter dissolved itself, owing to a difference in language and consequent want of affinity—all of which facts are particularly set forth in a written communication signed by the Brethren last named.

And, whereas said Brethren first named have petitioned that the Charter aforesaid be confirmed to them under the title of "La Fraternidad" *alone*, for reasons herein before alluded to,

We recommend that the same be done, and that said Charter, which is now in their possession, be endorsed to them, with the additional name of Bro. José Maria Duran.

Most respectfully submitted.

G. F. YATES.
K. H. VAN RENSSELAER.

In open Supreme Grand Council, Grand East, Boston, May 14, 1857.

The within Charter *confirmed* under the title of "*La Fraternidad*," to all the Brethren within named, except "*Jacob Tartler*;" for whose name is substituted that of José Maria Duran.

Br. Moore, from the Com. read the following Report, which was adopted:—

MASONIC TEMPLE, BOSTON, MAY 13, 1857.

To the Supreme Grand Council of S. G. I. G. 33d, &c., for the Northern Jurisdiction of the United States.

The Committee to whom were referred communications from the Supreme Grand Council for England and Wales and the dependencies of the British crown, Report,

That they have had said communications under consideration, as well as the documents accompanying the same, and respectfully recommend—That our Supreme Grand Council, in acknowledging their receipt, express in warm terms the gratification and honor they have received from these communications of their highly esteemed Sister Council, and that we reciprocate to the utmost extent their kindly and fraternal feelings towards us—and further, that in communicating our reply, we adopt their plan of sending documents from our Supreme Grand Council, of the same character as theirs, which, we think, promises to be a source of mutual interest and fellowship.

One of the accompanying notes informs us of the time of meeting fixed for their Grand Chapter of Knights Kadosh (30 degree) and of their Metropolitan Chapter of Rose Croix. Another note conveys a very polite and respectful acknowledgment of the receipt of the communication of our Supreme Grand Council of the 22d Nov., 1856, with a kind promise of the Grand Secretary to bring the same before his Supreme Grand Council at its next meeting on the 13th day of January, 1857, where he thought it would be met with feelings of the liveliest satisfaction.

By a note of the 20th January, 1857, we have the high satisfaction of learning that the Most P. Sov. Grand Commander of the Supreme G. Council for England and Wales and the British dependencies, has appointed a member of his Council to act as our Representative; and as a mark of his profound respect and most fraternal feelings for our Sov. G. Commander and Supreme Grand Council, he said he would by his own hand forward his *name* to our M. P. Sov. Grand Commander, E. A. Raymond.

That such a Commander as he who presides over the British Sublime

Freemasons, and a Supreme Council occupying such a distinguished position as that of England and Wales, may be crowned with every Masonic and social blessing, and shed a mild and ever adiant light throughout her favorite realm and the whole earth, is our fervent prayer to heaven.

We have also received a communication from the Supreme Grand Council of S. G. I. G. "Ancient and Accepted Rite" for the Republic of Peru, South America, giving a list of their Grand Officers. We recommend a reciprocation of the compliment.

We have also an official circular from the Supreme Council of Belgium, in reference to the persecutions visited upon our Ancient and Accepted Rite in that country, and announcing their determination to sustain the dignity and purity of our Illustrious Order by every lawful means. We recommend the acknowledgment of the receipt of this circular, with expressions of our sympathy, and approbation of their virtuous determinations.

Most respectfully submitted by

Paul Dean,
R. P. Dunlap, } *Committee.*
C. W. Moore,

A Chapter of Rose Croix was opened on Tuesday evening, and Brs. Gardner, Spaulding, Lanergan, and Caneday, were instructed by Ill. Br. Van Rensselaer, advanced to the degree of Knight of the East and West, and having complied with the requisite conditions, were created and constituted Perfect Prince Freemasons of H-R-D-M, and Knights of the Eagle and Pelican, under the title of "Rose Croix" in ancient form.

Ill. and Rev. Br. Randall, from the Committee, presented the following, which, with the accompanying Resolution, was adopted :—

The Committee to whom was referred the Annual Address of the M. P., beg leave to report—

That the only subject in the Address which calls for any action on the part of this S. C. is the suggestion in the closing portion of it, touching the propriety and necessity of procuring a suitable regalia.

The Committee are decidedly of the opinion, that the time has now come, when funds in our treasury will warrant a liberal outlay, for the purchase of such regalia as is needed for the conferring of the degrees in a proper manner.

They therefore recommend the adoption of the following resolution :—

Resolved, That the Illustrious Grand Commander and the Illustrious Grand Secretary, be a Committee, with full powers to procure such regalia for the use of this Supreme Council, as they, in their judgment, may deem most suitable, and that they be empowered to draw on the Treasurer for such an amount, as may be required, to pay the same.

All which is respectfully submitted.

Geo. M. Randall, *Chairman.*

The Consistory was opened at half-past 9, A. M , on Friday, 15th.

Ill. Grand Sec. Gen. Moore, presiding.

An Areopagus of Grand Elected Knights, K-H, a Sov. Tribunal of Inq. Commanders was opened, and Brs. Gardner Spalding, Caneday and Lanergan, were admitted to those Grades and proclaimed Knights of the White and Black Eagle.

The Grand Consistory was then opened, and the several Knights previously proclaimed, were instructed in the tenets, forms and secrets of the 32d degree, and they were severally received and created Sublime Princes of the Royal Secret.

At half-past 11 o'clock the Consistory closed, to meet the 4th Tuesday in May, 1858.

The Supreme Council was then opened in ample form, on Friday, when the business of the session was closed. We give the following items :—

Ill. Grand Treas. Robinson, offered the following Resolution, which was adopted :—

Resolved, That every candidate for the degrees in this Consistory, residing within one hundred miles of the Grand East of the Northern Jurisdiction, shall make known his desire one month, at least, before the annual meeting of this Council, and if approved by the Grand Commander and Secretary General, his application for the degrees may be made, and not otherwise.

Ill. Brother Gilman offered the following, which was unanimously adopted :—

Resolved, That the thanks of this Supreme Grand Council are justly due, and are most kindly tendered, to our Ill. Br. Killian H. Van Rensselaer, of Ohio, for the difficult services rendered the Council by him during the present session.

Ill. Brother Charles R. Starkweather, of Chicago, Illinois, was admitted to the Supreme Council, he having received the degree of Sov. Grand Inspector General, 33d, in due form, by the unanimous consent of the Council.

After an interesting Session of five days, in which a vast amount of business had been done, the Supreme Council closed, at 11 o'clock, P. M.

The next Annual Meeting will be held at the Temple, in Boston, on the 4th Tuesday in May, 1858.

THE TRESTLE-BOARD AND MAGAZINE.

We take the following complimentary notice of these publications from the address of the M. W. Wm. H. Howard, Esq., before the Grand Lodge of California, at its recent annual communication—tendering our thanks to our Brother for his kind words :—

"While on this subject, I will take occasion to recommend again as a Text-Book, the 'New Masonic Trestle-Board,' by Bro. Charles W. Moore, of Boston, Mass. ; and in directing the attention of the Brethren to the Masonic periodicals of the day, as sources of much valuable information, I may be excused for alluding particularly to 'The Freemasons' Monthly Magazine' of Boston, as it was one of my earliest sources of Masonic information, and has never aided me in the formation of an incorrect opinion that I am aware of, or otherwise impaired my confidence in the Masonic ability of its distinguished editor."

ODE

Sung at the Centennial Festival of St. John's Lodge, Providence, Rhode Island, June 24, 1857.

WRITTEN BY R. W. BR. JOHN H. SHEPPARD.

AIR—"*Auld Lang Syne.*"

ALL hail this Sainted Jubilee!
A hundred years have flown
Since on Rhode Island's verdant shores
The Light in darkness shone.
The Brethren, they were few and rare,
They were a little band,
A Lodge in a lone wilderness
Far from their Fatherland.

Then all this boundless Continent
Was mountain, lake and tree,
Save where the star of Empire rose
On dwellings of the free.
Now arrowy Steamers shoot along;
Now cities charm the view,
Where once the Indian pitch'd his tent
Or paddled his Canoe.

Alas! when memory calls her roll
Our hearts within us burn,
To think of those who once were here,
Who will no more return!
And yet there 's glory in the thought!
That in our Archives old
A WARREN, FRANKLIN, WASHINGTON,
Were on that page enroll'd.

The Light which on our altar shone
A hundred years ago,
Now spreads a *starry canopy*
Where two vast oceans flow.
From Maine to mighty Oregon,
Then raise our banners high,
For WISDOM, STRENGTH and BEAUTY form
The immortal mystic tie.

CASES OF DISCIPLINE IN CALIFORNIA.

WE think the following reports of cases of discipline, taken from the address of M. W. Wm. H. Howard to the Grand Lodge of California, possess sufficient interest to authorize the transfer of them to our pages. The action of the Grand Master was confirmed by the Grand Lodge:—

The first of these to which I will direct attention, is a difficulty which occurred in July last between the presiding officers of San Joaquin and Morning Star Lodges, the latter being also an officer of this Grand Lodge. The former is charged with having premeditated and made an assault upon the latter with a stick, thereby severely beating and bruising him; but great provocation is pleaded in extenuation, he having, as he alleges, been grossly slandered. I availed myself of the earliest opportunity to investigate this difficulty in Stockton, where it occurred, and upon his own admission of having made the attack, I suspended the Master of San Joaquin Lodge from office. The other Brother being absent from the State, and also an officer of this Grand Lodge, I thought it advisable that an investigation of the causes which led to the attack, should be deferred until his return, and be had also under the immediate direction of the G. Lodge. I shall submit this case without further remark than an expression of my deep mortification that such a difficulty should have occurred. It is a sad reflection that those to whom the Craft are taught to look for counsel and advice, and example worthy of imitation, should themselves fall out by the way, and by crimination on the one part, and physical aggression on the other, introduce contention and strife where peace and harmony should alone prevail.

The next case is that of the late Master of Caymus Lodge, No. 93, who was charged with an act of unmasonic conduct, which it is not necessary here to mention. Upon an investigation of the charge, in his Lodge, which I visited for that purpose, I suspended him from office; and have been informed that after the expiration of his term of office, he was tried and expelled by his Lodge. In noticing his *expulsion* by the Lodge, I would not be understood as endorsing the doctrine that the right of expulsion lies in a subordinate Lodge, or is even shared by it in common with the Grand Lodge. The latter alone can expel. The former may declare such award of punishment, and although, in point of fact it will be recommendatory only, it will properly operate as a suspension until the case is disposed of by the Grand Lodge.

The next, and I am happy to be able to state, the last case which has demanded summary action on my part, is that of San Francisco Lodge, No. 7, the Charter of which I arrested. This I did in consequence of the want of harmony in that body, as evidenced on, and subsequent to, the trial of one of its members. It would afford me the most sincere pleasure to find the disciplinary action necessarily had towards this Lodge has not been wholly lost upon its members, and that the discordant elements which have unhappily been at work in it, have become harmonized, so as to render advisable a restoration of its Charter. I could not otherwise recommend it.

Such documents as have come into my hands in reference to, or connection with, the foregoing cases, I have placed in the hands of the Grand Secretary, where they can be had upon application, for the use of the Grand Lodge or its committees. In sifting the evidence, and arriving at facts in matters of difference when brought before a large body for its consideration and action, and where an appeal, whether inconsiderate or designed, to the passions and prejudices of men might otherwise lead to hasty and immature action, the services of an intelligent and discriminating committee are invaluable, and can seldom with propriety be dispensed with. Especially is this the case in reference to a Masonic Body such as this, where such committees are not alone the facilitators of its speedy and impartial awards of justice, but the conservators of its dignity and the guardians of its peace and harmony. I would therefore recommend that the causes of complaint herein enumerated, be referred to appropriate committees for investigation, as has heretofore been the custom of this Grand Lodge; where they will doubtless receive every requisite and proper attention, and be put in the most advisable shape for calm and considerate action. There is no good and true Mason but will second the laudable endeavors of a committee to settle matters of difficulty quietly and peacefully, and without an appeal to the passions, either to defeat the ends of justice, or to secure the award of an unjust punishment; and such will be equally slow to avail themselves of any improper appliances to accomplish a similar purpose. I regret much the necessity which impelled me to summary action in the matters of difficulty to which I have directed your attention. It would have been far more agreeable to me to have passed them over until the meeting of the Grand Lodge, for its consideration rather than my own, could I have done so with propriety. But the maintenance of order and good government demanded summary action, and it was therefore had. It is far from being pleasant to me to direct the hand of retributive justice, when the blow is to fall on a Brother's head, for I am not among the number of those who would inflict a penalty for the sake of its punishment alone. But as a surgeon would cauterize a wound to heal it, or even sever a limb in his desire to save the body, so have I done, and so would I do again should occasion require it.

In view of the fact that difficulties have arisen, of a nature calculated to produce confusion, and even threaten the conservatism of the society if not frowned down by every good and true Mason, I would raise the voice of warning against the impending danger, lest in its serpentine windings the slime of its influence should pollute our sanctuaries, and render them fit habitations for "every foul spirit." It is our bounden duty to guard against the approach of every improper influence, of whatever nature or character, or from whatever source it may spring. The conservatism of Masonry is necessary to its existence as well as to its usefulness, and is one of the controlling principles of that assimilating influence, by the operation of which it moulds the good and true of all nations and climes into a common brotherhood, on the broad basis of universal fraternity: and to subject it to the control of influences that would rob it of its distinctive character, and narrow down its affinities to the venal standard of interest or prejudice, or subject them to the sway of unhallowed passion or unscrupulous aims, would be to tear the brightest gem from the crown of its glory, to destroy forever its usefulness, and to trail its dishonored banner in the dust.

REMINISCENCES.

We extract the following interesting reminiscences of "antimasonic times," from the excellent address of Rev. Dr. Randall, before St. John's Lodge at Providence, R. I., on the 24th June last:—

Among the apostates were four men who professed to be ministers of the gospel. Three of them belonged to Rhode Island, and one lived in Massachusetts, but received the degrees in this State.

Who were they? I will not honor their memory by mentioning their names. I will give but a single paragraph of their history.

Lorenzo Dow, an eccentric but extraordinary man,—whom many in this audience well remember,—was a devoted Christian, and a consistent Mason. He was visiting the Lodge in Pawtucket, after the apostacy of these individuals and in a short address made to the Brethren, he is said to have made a remark something like this: If these men die the death of common men, I shall be tempted to lessen my confidence in a Divine Providence.

It is said that in three weeks from that time one of these men followed the example of his prototype Judas, and went and hanged himself, and in about three months the three others committed a crime which the sanctity of this place forbids my mentioning, and were degraded from the sacred ministry they had polluted, and driven out of the pale of decent society.

Such was the timber that anti-masonry was built of in Rhode Island. At a meeting of St. John's Lodge, holden on the 5th day of July, 1831, it was—

Voted, That it be considered very disreputable for any individual member of this Lodge to express a wish, or speak in any way favorable of giving up our rights or charter.

On the 22d of May, 1832, the Lodge instructed her representatives to the Grand Lodge to oppose the passing of any resolution recommending the returning of Masonic and civil charters.

At a communication holden March 17th, 1834, the Grand Lodge, yielding to the tremendous pressure of public opinion, resolved to surrender their civil charter, and recommended to all the subordinate Lodges to do the same. Several complied with the recommendation, and placed what property they had in the hands of Trustees. The veteran Lodge whose hundredth birth day we have met to commemorate, did no such thing. They respected the opinion of the Grand Lodge, but they also respected themselves, and a proper degree of self-respect prompted them to refuse to surrender what they knew they had not forfeited. They held on to their Charter then—and here it is now. The language of their determination was: The State has given us a charter *in perpetuo*, if they want it let them come and take it!! We will not, like cringing criminals, carry it to them. But the Legislature never came after it.

At a meeting of St. John's Lodge, holden on the 23d of April, 1834, a communication was received from Mt. Vernon Lodge, in this city, proposing to surrender their civil charter. In respect to this proposition, St. John's Lodge passed the following resolution:—

Resolved, As the sense of this Lodge, that it is inexpedient, at this time, to take any measures towards surrendering the charter of incorporation of this Lodge.

At this time Masonry was comparatively feeble. Her friends were few—and some of them were timorous. Her enemies were many, and bold, and noisy. Her best friends scarcely dared to hope that the Institution would rise, for many generations, if ever, from the dust into which a bitter persecution had crushed it. Strong influences were brought to bear from various quarters to dislodge the faithful, if possible, from their open adherence to the Institution. Fearing, lest in an evil hour of weakness and despondency, a majority of St. John's Lodge might be tempted to surrender their charter, one of their number took it from the Lodge-room and hid it in his own dwelling. For seven years was that parchment concealed. Nobody could find it. It was hidden, not in a *hollow tree*, but in Moses Richardson's secretary!

Thanks to a kind Providence, that veteran Mason has been spared to see this day of outward prosperity, and to join with us in the services of this Festival occasion. All honor to the firmness and unfaltering moral courage of this brave Brother.

It is a fact highly creditable to the fraternity in this State, that not a single Lodge gave up its Masonic Charter during this terrible siege. All kept up their organization, though some of them discontinued their meetings. It was not until the war was essentially over, that some of them became defunct.

There were many cheering instances of individual firmness. Of these I will relate one. You know that it is contrary to the discipline of the Society of Friends to allow any of their members to join the Masonic Fraternity. Nevertheless, not a very few of that persuasion have at different times and places entered the Order. Among others, there was one Quaker preacher in the westerly part of the State, who had six sons, all of whom were Freemasons. By some means Levi, for that was his name, finally found his way into our mystic pale. The Friends at last found it out, and sent a committee of two, *Abraham* and *Joseph*, to express their concern to their erring Brother, and secure from him an assurance of fidelity to the articles of discipline.

Abraham called with his companion, on Levi, when, as it is reported, something like the following dialogue took place:—

Abraham, who was the spokeman, after having stated that they had come as a committee of the Friends' Meeting, said,

Levi, we understand that thou art a Freemason.

I have had the reputation, Abraham, of being a Freemason for these twenty years.

But wilt thou tell us, Levi, whether thou art a Mason?

No, Abraham, I will not tell thee, whether I am or not.

Shall we tell the meeting, Levi, that thou dost renounce Freemasonry?

No, Abraham, I will not. I will see thee condemned first.

The Committee left him and reported to the meeting; but Levi continued to preach and was no more molested after that.

MASONRY AND PATRIOTISM.

THE following interesting anecdote is related by Rev. Dr. Randall in his late centennial address, on the occasion of the one hundreth anniversary of St. John's Lodge, at Providence, R. I.:—

In the first part of this discourse, I took occasion to remark that this Society ceased to be a fraternity of *operative* Masons in 1717, when Masonry became speculative only. The history of this institution in Rhode Island, seems to afford one exception to this general remark. The Grand Lodge of Rhode Island did one work of purely operative Masonry. This occurred in the midst of the last war with England. At a meeting of the Grand Lodge, holden Sept. 27, 1814, the following resolution was adopted:—

Voted and Resolved, That this Grand Lodge, sensible of the importance at all times of aiding and assisting in the defence of our beloved country, and deeming it important at this critical moment that the services of the society should be tendered for the erection of fortifications, &c., do appoint the R. W. D. G. M., G. S. W., and W. Brother John Carlisle, a committee to tender services of the members of the G. Lodge, and of such of the members of the subordinate Lodges under its jurisdiction as can conveniently attend, to the Committee of defence appointed by the citizens of this town.

Voted, To meet on Tuesday, Oct. 3d.

The Grand Lodge met according to adjournment. There were present:—Thomas Smith Webb, G. M., Amos Maine Atwell, D. G. M., Wm. Wilkinson, S. G. W. The following is the record of the doings of that day:—

"The Grand Lodge was opened in ample form. At 8 o'clock, A. M., the Grand Lodge, with the members of the subordinate Lodges, about two hundred and thirty in number, formed a grand procession and accompanied by music, moved to Fox Point at the South part of the town, and commenced the erection of a fort as laid out by the committee of defence. At sunset they completed their labors, having finished a breast-work of about 430 feet in length, and about ten feet wide, and five feet high. After which, a grand procession was formed, and having marched several times upon the parapet, from one extremity to the other, the M. W. G. M., in the name of the Grand Lodge of the State of Rhode Island, gave it the dignified appellation of FORT AIRAM."

The record further says:—

"In the evening, the Grand Lodge waited upon his Excellency the Governor, and obtained his approbation of the proceeding and his sanction to the name, which had been given to the Fort." "Perhaps," continues the record, "in no instance has there been a greater work accomplished in one day, by an equal number of persons than was done on this ever memorable occasion. The day was remarkably fine, and the Brethren evinced that refreshment was designed only as an incentive to active exertions, when called to labor at an early hour. The Brethren separated, enjoying the consoling reflection of having done their duty."

GRAND LODGE OF CALIFORNIA.

THIS well managed and flourishing Grand Lodge held its eighth annual communication at the Masonic Hall, in the City of Sacramento, commencing on the 12th and ending on the 18th of May last. There was a large attendance of delegates at the opening, representing sixtyeight Lodges; and the business of the session was of considerable interest, indicating a healthy condition of the Order in the State. The two prominent features of the proceedings are the opening address, or annual report, of the Grand Master, M. W. **WM. H. HOWARD**, and the report of the committee on correspondence, from the pen of the R. W. **ALEX. G. ABELL**. They are both exceedingly able papers, and we shall take pleasure in transferring to our pages such portions of them as we can find room for. The excellent address of the Grand Master we would give entire, were we not apprehensive that its length would defeat the end of its publication in our pages. Like its predecessor of last year, it is entitled to a *reading*, and we think we can best secure this for it, by giving it in detached parts, and under appropriate heads. We shall therefore adopt this course, and begin by laying before our readers the beautiful

EXORDIUM.

Another year has passed away. It has passed as the wind passeth, and like the wind when the wings of the tempest have been spread and its power invoked, it has left traces of its violence, while sweeping away the pestilential vapors that hovered over its pathway. Would that its evils had all passed along with it, and that the good alone remained. Then might we not be called upon to deplore the one, while contemplating the other, as seen through the medium of past events, and the impress of their tracings upon the lineaments of the developing future. Another year has passed away. The sound of its whirl of stirring incidents has died in lingering echoes beneath the mausoleum of ages. But its history has been written. The record of its changeless events has been laid up in the world's archives, to be brought forth when the day of retribution shall come—when the myriads who have trodden the earth shall be aroused from their deep slumbers—when the just and the unjust, the oppressed and the oppressor, the murderer and his victim, shall stand face to face before a tribunal where injustice will find no advocate; where the yoke of the oppressor will lie broken beneath the feet of the oppressed; where the hand of the assassin will be palsied and powerless forever; and there will be no league of iniquity to shield the confederates of crime. With the year that has passed, have gone also the loved and the lost of our own number. They have been few, but many have lamented their fate. Who is there among us that does not remember the familiar face of **JACOB M. FOUSE**? And who is there that ever knew, and did not love him? Others too, whose names are written upon the tablets of our hearts, have trodden the valley of the shadow of death since last we met. While on the one hand the silver cord was gently loosed by the blight of disease, and the pitcher noiselessly broken at the fountain, on the other, the sands of life were rudely dashed from their shivered glass by the hand of violence, and the wheel was broken at the cistern ere the half of its evolutions had been made. May they rest in peace; for their winter of death has passed away, and we have an abiding hope that they awakened to newness of life, in the genial warmth of that bright and happy spirit-land whither they have gone.

Leaving the address here for the present, we turn to the proceedings. The G. Master reports the names of eleven Lodges, temporarily organized the past year under his Dispensation, to all of which Charters were subsequently granted by the Grand Lodge,—making the whole number of Lodges now under the jurisdiction, *one hundred and thirteen*,—and we may add, that for zeal and active benevolence, they will favorably compare with any equal number of Lodges in either of the Atlantic States. Nowhere on the continent have Masonic charities been distributed with a freer hand or more sympathizing hearts, than in California. And in this connection we with pleasure refer to the doings of the Board of Relief at San Francisco for the year ending in December last. The G. Secretary, who is chairman of the Board, in his annual report to the Grand Lodge, briefly sketches the origin of the Board as follows:—

For some years past it has been notorious that the Lodges of this city were frequently imposed upon by successful applicants for charity to several of them in succession, by those whom a proper opportunity for investigation would have exhibited as utterly unworthy to receive it; and, that even in the cases of deserving applicants, who were strangers, it was impossible that the Lodges, at a single meeting, should be able sufficiently to understand them, to be enabled to discriminate wisely as to the amount and mode of the relief to be afforded. So evident was this, that as early as the year 1854 an effort was made to institute an association of the Lodges here, similar to that now existing, but it failed to be carried into effect,—not because the plan was disapproved, but because of a lack of energy and attention to conduct it to completion. In the following year it was again proposed, and the result was a compact between five of the Lodges, with an invitation to the others to become parties to it, should they feel so disposed. This went into operation from the first day of January, 1856, and its principal features, after a recitation of the causes which led to its formation, are that a Board of Relief should be established, to be composed of the Masters or presiding officers of the Lodges assenting to it, to which all applications for assistance from Masons, or the widows and children of Masons not belonging to any Lodge in this city, shall be sent—that a fund for the relief of such applicants should be provided by a tax upon the Lodges, parties to the compact, levied in the manner hereinafter exhibited—that each member of the Board should report all cases requiring relief to that body at its regular weekly meetings, or to its chairman during the recess—and that a report should be made to each of the assenting Lodges, twice in every year, detailing all the transactions of the Board during the preceding six months.

From the reports submitted as above intimated, it appears that the revenue of the Board the past year has been derived from the following sources:—

"1. From a general assessment of fifty cents for each member of every Lodge, party to the compact.

"2. From a monthly assessment of ten cents for each member, as before, and from a charge of five dollars for each degree conferred.

"3. From such donations as those charitably disposed, might from time to time, present to the Board, to aid it in the performance of its duties; and

"4. From the power in cases of emergency, to levy an extra assessment on the Lodges of twentyfive cents for each member.

"From these sources the receipts during the year just terminated, have been as follows:—

From Assessments :

California	Lodge, No. 1, for 12 months,	$557 90
Parfaite Union,	" " 17, " 1 "	43 20
Occidental,	" " 22, " 12 "	147 00
Golden Gate,	" " 30, " 12 "	528 90
Mt. Moriah,	" " 44, " 12 "	406 60
Lebanon,	" " 49, " 12 "	244 65

From Donations.

Nett proceeds of a benefit given at the Metropolitan Theatre, by Mrs. JULIA DEAN HAYNE,	$1459 00
Contribution by *San Francisco* Lodge, No. 7, to assist in sending home a Mason's widow and children,	25 00
Making a total of receipts,	$3412 25

The disbursements have been as follows :—

For relief of sick, needy and destitute Masons,	$660 00
" Relief of the wives, widows and children of Masons,	648 00
" Passages paid in various directions for destitute Masons, their widows and children,	1011 50
" Funeral expenses of deceased Masons,	165 00
Making a total for charity, of	$2484 50
In addition to this, there has been disbursed for blank books, stationary, and other necessary expenses,	35 00
Being a total expenditure of	$2519 50

The foregoing sum of $2484 50 has been distributed as follows :—

To 1 case from Alabama,	$281 50	Amount brought forward,	$1212 50
" 1 " " Arkansas,	20 00	To 3 cases from Massachusets,	45 00
" 5 " " California,	118 00	" 4 " " Missouri,	185 00
" 1 " " Connecticut,	85 00	" 2 " " New Jersey,	60 00
" 3 " " Dist. Columbia,	155 00	" 21 " " New York,	380 00
" 3 " " Georgia,	95 00	" 3 " " Oregon,	35 00
" 1 " " Indiana,	40 00	" 1 " " Pennsylvania,	50 00
" 1 " " Iowa,	20 00	" 1 " " Rhode Island,	50 00
" 1 " " Kentucky,	10 00	" 6 " " South Carolina,	80 00
" 16 " " Louisiana,	323 00	" 3 " " Texas,	30 00
" 1 " " Maryland,	65 00	" 3 " " England,	50 00
		" 12 " " France,	247 00
Amount carried forward,	$1212 50.	" 3 " " Ireland,	60 00
96 appitcants for relief,			$2484 50

Thus it will be seen that five Lodges in the city of San Francisco have disbursed in the charity to sojourning Brethren, their widows and orphans, within less than a year, the sum of $2484,50, besides the sums bestowed among the needy and destitute of their own membership, these being expressly excluded from the jurisdiction of the Board. The moneys thus additionally expended amount in the aggregate to about $1500, making a total expenditure for benevolence of nearly $4000 within the past twelve months.

Such a charity is not less honorable to the whole Masonic Fraternity of the country, than it is to Lodges in San Francisco.

The Grand Lodge very properly set aside a verdict rendered by a Lodge in the trial of a Brother, "conducted under the direction of the *Junior* Warden, acting as Master *pro tempore*, while the accused was at the time *Senior* Warden of the Lodge !" The case was sent back for a new trial.

We notice that the Grand Secretary has caused the proceedings of the Grand Lodge from its organization to and including the year 1854, to be reprinted in convenient form and good style, relying on the Lodges and Brethren of the State for a reimbursement of the cost which will of course be promptly made up to him. Every Brother within the jurisdiction should at once possess himself of a copy of the work.

The following resolution on the subject of the initiation of sojourners was adopted, as a modification of the rule heretofore existing :—

> "*Resolved*, That this Grand Lodge having recognized the principle that no one shall be initiated into the mysteries of our Order, except in the Lodge nearest his place of residence, (unless by the proper permission) and having by an established regulation, taken care to avoid infringing the jurisdictional rights of others, will not tolerate that its own be invaded ; and it is therefore ordered that no Lodge subordinate to the Grand Lodge of California, shall admit to membership any person who, being at the time a resident of this State, has received, or claims to have received, the degrees of Masonry from any source beyond the jurisdiction of this Grand Lodge, without proper permission from the Lodge nearest his place of residence, until he shall have paid into the hands of the Secretary of the Lodge to which he applies for membership, the full amount charged by that Lodge for conferring the degrees, less the sum paid by him to the Lodge in which he received them."

We are gratified to learn that measures are in progress, the intention of which is to present to the M. W. Brother HOWARD, a suitable testimonial of the affection of his Brethren and of their appreciation of his valuable services as their Grand Master, for the past three years. It is proposed to raise the necessary sum by voluntary subscriptions among the Lodges, and if the amount collected shall be in any just proportion to the worth and services of the Brother, it will be ample for a memorial that shall mark to future time the liberality of the Brethren of the "golden State." We do not doubt that it will be alike worthy of the donors and honorable to the recipient.

CAUTION.

Office of the G. Commander of the Sup. Council 33d of the N. Jur. U. S.
Boston, August 15, 1857.

WHEREAS, it has been officially made known to us, that a body has lately been organized in the city of New Orleans, and within the lawful jurisdiction of the Southern Supreme Council 33d, calling itself *the Supreme Council of the State of Louisiana*, whereof the following persons are declared to be officers and members, to wit : James Foulhouze, G. C. ; T. Wharton Collens, L. G. C. ; Louis Dufan, Sec. Gen. ; Jos. Lisbony, G. O. ; J. B. Faget, G. T. ; and J. J. E. Massicot, G. C. G. And whereas, said body is an illegal and irregular organization, and as such has been officially denounced by the lawful Supreme Council for the Southern Jurisdiction of the United States :

Therefore, I, EDWARD A. RAYMOND, Grand Commander of the Sup. Council 33d, for the Northern Jurisdiction of the United States, hereby caution and forbid all Masonic communication with, or recognition of, said unlawful and irregular body, styling itself the Supreme Council of the State of Louisiana, by all Consistories, Councils, Chapters, Lodges, or Brethren, acknowledging or holding under the authority of our Supreme Council for the Northern Jurisdiction of the United States. EDWARD A. RAYMOND, 33d, *G. Com. of the Sup. Council for the Northern Jurisdiction U. S. A.*

DEFECTION IN PERU, S. A.

Port Byron, N. Y., July 20, 1857.

R. W. Sir and Brother—In the discharge of my duty as representative of the Grand Orient of the Republic of Peru, S. A., I have the honor to submit to the Grand Lodge of Massachusetts the subjoined communication, indicating the defection and consequent expulsion of two of the subordinate Lodges of that body. While deploring the circumstances which have given occasion for the publication of this manifesto, it gives me pleasure to acknowledge the courtesy of the Grand Master of New York in consenting to its publication, and for the prompt and decisive manner in which he has interdicted intercourse with, or countenance of, the offending parties, as shownby the edict to which his name is subscribed, also subjoined hereto. As it is not impossible that the recusants may apply for countenance, if not for warrants, to the M. W. the Grand Lodge of Massachusetts, the M. W. Francisco Quiros, Grand Master of Peru, on behalf of the Grand Orient of that Republic, respectfully and fraternally solicits that any and all applications in that behalf, from the quarter referred to, be discountenanced and rejected.

The salutary policy which universally obtains among the Grand Lodges of the United States, and nearly throughout the world, of refusing Charters to those territories already occupied by sovereign Masonic jurisdictions, only requires that the subject be presented to the illustrious body with which you are connected in order to receive its due attention, and while communicating the unpleasant circumstances which call for this attention, it affords me great pleasure in being permitted to assure you that the Grand Orient of Peru will most cordially and fraternally reciprocate the kind offices of your Grand Lodge in its laudable efforts to preserve and promote the integrity, efficiency and prosperity of your own and all other regular Masonic governments.

I have the honor to be with great respect, fraternally yours,

Finlay M. King, *Rep. G. Orient of Peru, S. A.*

R. W. Charles W. Moore, *Grand Secretary of Mass.*

Office of the Grand Master of the Grand Lodge of F. and A. Masons of the State of New York, Penn Yan, N. Y., July 27, 1857.

Consent is hereby given to the publication by the R. W. Grand Representative of the M. W. Grand Orient of Peru in the M. W. Grand Lodge of New York, in this jurisdiction and elsewhere, of notice of expulsion by the said Grand Orient of two of its subordinate Lodges for rebellion: and all communication of said rebellious subordinates is hereby interdicted on the part of Brethren and Lodges in this jurisdiction. This notice is given pursuant to official information received from the M. W. Grand Orient of Peru.

John L. Lewis, Jr., *Grand Master.*

Capital of the Republic, Lima, *June* 11, *A. L.* 5857, *A. D.* 1857.

To our beloved Brother Finlay M. King, the R. W. Grand Representative of the G. Orient National of Peru, near the G. Lodge of the State of N. York.

The symbolic Lodges "Concordia Universal," located in the valley of Callao, and the "Estrella Polar," located in that of Lima, have been formally expelled from this Grand Orient and their columns destroyed, in consequence of serious acts of insubordination which have occurred therein to the extreme of their withdrawing from our dependency and refusing to obey our statutes and resolutions, expressing the same openly in the acts of their assemblies, in communications addressed to this Grand Orient, and in printed papers which have been circulated full of impositions, in which they attribute to themselves honors which symbolic Lodges cannot possess, and the duties of whose members, being limited to the forming of rough ashlers, are in nowise qualified to dictate the rules and laws necessary for the support and direction of the Masonic edifice.

Other excesses have followed this reprehensible conduct, which make their crime comparable only to those profane laborers who, on other occasions, have raised the cry of sedition against those who ministered to their daily wants, and to the inflicting of serious injuries upon their persons and property. The Supreme Grand Council of Rites, which in this case, in conformity with our statutes, possesses the powers of the Grand Orient of Peru, has found itself under the disagreeable but imperious necessity of adopting the measure indicated, and in consequence thereof the members of these two Lodges have been declared by us *irregular.* While they continue in this position of hostility to our laws, they are not permitted to take part in our labors nor to enjoy the privileges of Masonry.

I hasten to communicate this to you for the information of the M. W. G. Lodge, of which you are an officer, and to which you are accredited, that the recusants may be disowned, and you may contribute with Masonic zeal to maintain that order and integrity which are indispensable to the existence of all institutions.

I avail myself of this opportunity to offer you my most profound respects, to salute you with fraternal greetings, and to subscribe myself

[L. S.] Your most humble Brother,

Attest, Francisco Quiros, *G. M. of Masons in Peru.*

Juan Manuel de Ugarte, *Grand Secretary, &c.*

PRACTICAL THOUGHTS.

[From the address of M. W. Bro. Howard, of California.]

I have already remarked that the general condition of the Craft seems satisfactory, and indicates that prosperity which has usually characterized our jurisdiction. There have been numerous accessions to our ranks, both by affiliation and initiation; and the number of rejections would seem to indicate that due precaution has been exercised against the introduction of improper persons into our Lodges. I must confess, however, that it is far more gratifying to me to contemplate a lengthened list of affiliations, than one of degrees conferred. However gratifying it may be, and is, to receive numerous accessions to our ranks by initiation, from among those who are worthy and well qualified, it is far more gratifying to find Brethren who have withdrawn from us, returning to the Lodge, to enter again upon the discharge of their duties, and afford practical evidence of the sincerity of the profession which they have taken upon themselves. I would rather hear of the affiliation of one worthy applicant, than of the initiation of a score of candidates. It argues better for the safety and well being of the institution. There was a time, it is said, when few except the good and true either sought for or gained admission into Masonic Lodges, for it was thought that such alone could find their affinities there. Masons were then comparatively few, and were generally known and distinguished for those qualifications which the teachings of the Order require on the part of all who apply for admission. They were not of those who sought admission into the Lodge to gain admission into society, through Masonic influence. They were not of those who would make merchandise of its benefits, by prostituting them to the purposes of individual emolument. They were not of those who would seek, through Masonic appliances, to re-invigorate a decaying reputation, and gain a prominency within the Lodge that was unattainable without it; or worse still, to use its influences to gain prominency elsewhere. They were few, but "good men and true," and practised in the new hemisphere the doctrines and teachings which they had inherited from their Brethren of the old. But the day of an unwonted prosperity came; the spirit of innovation, whose slight tracings had been visible in the old world, found a more extended field of operations among the ardent spirits of the new. The honors of Masonry embraced a wider range than had been known to our ancient Brethren, and in the pursuit of them, the principles and ground work of Masonry were sometimes lost sight of by those who run past the substance, to grasp at a luminous shadow beyond. Masonry floated upon the tide of popular favor. Its fancied honors and distinctions, were coveted and eagerly sought after, and were sometimes acquired by those who were not over scrupulous as to their use. The world saw that they were desirable, and the world rushed to the threshhold of her temples, to knock for admission into their courts. The Brethren were flattered by the numerous accessions to their ranks, and in contemplating the bright galaxy of stars that gleamed upon her horizon, lost sight of the ignis fatuus creations of the impure atmosphere which had been gathering around her altars. Lulled into a fancied security, the day of adversity came when least expected. The hand of the assassin was raised in the circle of her worshippers, and the torch of the incendiary prepared for the house of her habitation. The tide of popular fury was directed against her temples, and the mercenary crowd who had shouted hosannahs to her name, rejoiced in contemplation of the smouldering ruins. But there were those who forsook her not in the hour of her trial, but stood by her fortunes until she emerged from the furnace of her persecutions. The fires of persecution had thinned her ranks, but they had no mark upon the body of her principles. They remained pure and entire. Her ermine was unsullied, her honor untarnished. Time has flown rapidly since then. Its ever varying events have exhibited their countless changes, and the opinion of men in reference to Masonry have had their changes also. She has gained an unprecedented popularity with the masses. The admiring world is rushing to her altars. The just and the unjust, the false and the true, the man of good repute and him of doubtful fame, have been treading her courts together, and doubts are being engendered as to what will be the history of her future. How shall we avert the impending danger? How remedy the evil which an indiscriminate accession to our ranks is threatening to bring upon us? There is but one method, and that is to *do our duty*, mildly, but firmly, and *without fear or favor*. If bad men, or men of doubtful repute, apply to us for a recommendation to the Lodge, let them be told that the Institution will not suit their habits or their tastes, and that they cannot expect to find enjoyment where they can find no affinities to lead to it. As well might Satan seek to find true enjoyment in Paradise, as for an unworthy man to seek for it in a pure and well governed Lodge. Be punctual in attendance upon the regular meetings of your Lodges, in order that no candidate may ever be balloted for without a white or black ball passing through your hands; and reject the applicant without hesitation, if there is the remotest doubt as to his character and standing, or if he is deficient in one single qualification, be it what it may. We have the choice of the material of the world, and there is no excuse for working with that which is unfit, or even indifferent, when we have only to refuse to have anything to do with it to ensure a plentiful supply of the best. Unworthy men will apply far less frequently to our Lodges, when they learn that there are no associations within suited to their tastes, and that the probabilities are all in favor of the door being closed against them.

PROV. G. LODGE OF KENT, ENGLAND.

The Freemasons belonging to Kent held their annual grand provincial meeting on Monday, in Canterbury. The Brethren who had previously arrived attended a lecture on Sunday evening at the Freemasons' Hall—which was delivered by Brother S. B. Wilson, Grand Deacon of England, who traced the antiquity of Masonry, almost coeval with the creation of the world, and the advantages that have flowed from it to mankind. On Monday morning the fraternity breakfasted at the Rose Hotel, after which the members of the different Lodges assembled at the Freemasons' Hall. The occasion of their so assembling was on invitation by the United Industrious Lodge, No. 34, of their city, the members of which received the Right Worshipful Provincial Grand Master, Charles Purton Cooper, Esq., and other officials. After the disposal of a vast amount of business, the members proceeded to present a testimonial to Brother Charles Isaacs, P. M. of Lodge 20, as a mark of esteem and regard and a grateful appreciation of his zealous and faithful services. The testimonial consisted of an elegant tea and coffee service, salver, and jewel studded with brilliants, and pourtraying the insignia of the office of Grand Secretary—which was furnished at a cost of two hundred guineas. The testimonial bore this inscription:—

"Presented to Brother Charles Isaacs, Past Master of Lodge No. 20, Past Provincial Senior Grand Warden, and Provincial Grand Secretary, by the Provincial Grand Master and Brethren of the Province of Kent, as a mark of esteem and regard, and in grateful appreciation of his zealous and faithful services during a period of twelve years. Provincial Grand Lodge of Kent, Canterbury, June 15, 1857."

At about two o'clock a procession was formed, and the Masons marched to the Cathedral, preceded by the band of the 3d Dragoon Guards. The service in the Cathedral commenced with the Coronation Anthem. The anthem was taken from the 132d Psalm—"Lord, remember David" (Handel), and the Psalm sung before the sermon was the Old Hundredth. The prayers were beautifully intoned by the Rev. Brother Hirst, one of the Minor Canons, and the sermon was preached by the Rev. Brother Kingsford. It was an excellent discourse, and was listened to with the deepest attention by the thousands assembled inside the immense building. At the close of the service a collection was made at the door on behalf of the Kent and Canterbury Hospital; and the result was a sum of £20.

In returning from the Cathedral, the procession repaired to the Corn Exchange, where a splendid banquet was served by Brother Bretton, of the Rose Hotel. The tables literally groaned beneath the quantity of choicest dishes. Six large tables were arranged up the Exchange, with one crosswise at the top, where the Chairman and the *elite* of the party sat. Toasts and speeches followed in succession, the principal speakers being the R. W. P. G. M. Purton Cooper, and Brothers Bisgood, Warren, Isaacs, G. W. M. Reynolds, Holttum, Ashley, &c.—*English paper.*

MASONIC VISIT TO MOUNT VERNON,
JUNE 24, 1857.

THE Grand Lodge of the District of Columbia made an official visit to the Tomb of Washington, at Mt. Vernon, on which occasion an appropriate and interesting address was delivered by P. G. M. Benj. B. French, Esq., from which the following extract is made :—

"One week ago this day I stood on Bunker Hill—that spot of glorious memories, where visions of the patriotic past of our country portrayed themselves on that wonderful tablet of the mind where events make their own record, and where the scenes I that day witnessed, mingled with those visions, shall remain indelibly impressed as long as life animates this frame. I stood there amid my Masonic Brethren; the column that patriotism has erected to mark the earliest battle-field of the Revolution, and to perpetuate the memory of a defeat more glorious to the defeated than ever was victory to the conquerors, towering into the very clouds above me; the statue of the first great martyr to American liberty and the first* Grand Master of Masons in Massachusetts before me, surrounded by tens of thousands of my countrymen and countrywomen, all doing homage to the spirit of liberty. I heard the eloquent voices of patriots from the North and the South; for there stood side by side, in that glorious presence, Everett and Winthrop, Gardner and Holley, of the North, and Mason and Kennedy, of the South; and their voices were there heard pouring out in one common chord sentiments of union and hopes of happiness and prosperity *to our Country, our whole Country, one and inseparable.*

"As I stood there and listened to the fervent and impressive prayer offered up by the venerable and pious Walker, the esteemed and revered President of Harvard College; to the eloquent and appropriate oration of Everett; to the very able and interesting Masonic narrative of the first* Grand Master of Massachusetts, by his worthy successor, M. W. G. Master Heard, who performed in the most workmanlike and happy manner, aided by his Deputy and Grand Wardens, the Masonic ceremonies of the occasion; and to the other patriotic and soul-stirring addresses of the day, it seemed to me as if the very spirits of Washington and Warren, of Stark and Putnam, of *all* that band of departed Brothers who achieved our independence, and left as a rich legacy the political happiness that has ever since been ours, were hovering over the scene, and, like the spirit of God, descending and blessing all that was there done.

"Washington was not there forgotten. Mr. Everett said: 'On the day on which Warren fell Washington was commissioned as 'commander-in-chief of all the Continental forces raised or to be raised in defence of American liberty.' 'John Adams took the lead in promoting the nomination of a general from that part of the Union where there was, as yet, no force embodied, eager to give a striking proof that no local feelings swayed New England, by entrusting the command of her army—such as it was—to a leader from the banks of the distant Potomac, whom he already designated as the beloved Washington.' * *

"I was one of the guests of the Boston Commandery of Knights Templar at a rich banquet given by them on that evening at Chapman Hall, and there I again mingled with Sir Knights and Brethren from all sections of the Union. I did not escape the usual compliment of being called on for a speech. After mingling in the events of such a day, one could hardly be expected to think of any thing or dream of any thing but reminiscences of 1775, the revolution that followed, and the heroes of that revolution. My head and heart were, I confess, too full of them to admit any thing else, and, from a heart thus full, I poured out, as well as I could, language corresponding to my feelings.

"I told my Brethren *there* that I should stand *here* this day, and that I wanted to connect that occasion with this—Old Virginia with Old Massachusetts; to stand them side by side and shoulder to shoulder, as they stood in the Revolution, and there have them stand forever! To connect Mount Vernon with Bunker Hill!

"I repeated some stanzas, which I read several years ago to you, my Brethren, in our Grand Lodge, and which struck me as most appropriate to that occasion: and, being none the less so to this, I promised there that I would repeat them here. That promise I will now redeem.

"Say can the South sell out her share in Bunker's hoary height?
Or can the North give up her boast of Yorktown's closing fight?
Can ye divide, with equal hands, a heritage of graves?
Or rend in twain the starry flag that o'er them proudly waves?

Can ye cast lots for Vernon's soil, or chaffer 'mid the gloom
That hangs its solemn folds about your common Father's tomb?
Or could ye meet around his grave as fratricidal foes,
And wake your burning curses o'er his pure and calm repose?

'YE DARE NOT!' is the Alleghanian, thunder-toned decree!
'T is echoed where Nevada guards the blue and tranquil sea;
Where tropic waves, delighted, clasp our flowery southern shore,
And where, thro' frowning mountain-gates, Nebraska's waters roar."

"I see before me men from the North and men from the South, men from the East and men from the West, all mingling here as Brothers; Brother-men and Brother-Masons. I hope that what I have said—the account of Bunker Hill that I have given, the patriotic poetry that I have quoted—will be received by you all as it has been intended: a contribution from a patriotic heart, that has never yet doubted the true devotion to our Constitution and Union of an immense majority of his fellow-countrymen."

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* Our Brother is in error here. Warren was not the *first* Grand Master in Massachusetts.

MASONIC CHIT CHAT.

☞The Masonic season is just opening, and our Lodges and other Masonic bodies, are about to resume their labors for another year. The Grand Lodge of this Commonwealth will hold a Quarterly Communication in this city on the 8th instant, and the Grand Chapter on the evening of the preceding day. That the coming season will be an active one, we think there can be no doubt. Whether it shall be a profitable one—profitable, not in a pecuniary sense, but in adding to the usefulness of the Institution, in increasing its active benevolence, and in elevating its character and advancing its moral influence in the community—will depend mainly, if not entirely, on the amount of caution which the Lodges shall exercise in the admission of new members, and their prudence and wisdom in the general management of their affairs. If any mistakes were made the last year, in the too free admission of candidates, or in any other respect, now is the time to adopt the necessary resolutions and safe-guards against their recurrence the present season. It may be safely assumed that there will be no want of material, and that the Lodges can afford to select such only as will be serviceable to the interests of the Institution. But whether the material be abundant or otherwise, is of little importance. The Lodges cannot afford to use any other than the best, and if they cannot command this, they should at once suspend their work. It is better to do nothing than to do evil.

☞Douglas Jerrold, the distinguished English wit and author, whose death has been appropriately noticed by the press in this country, was made a Mason in the Bank of England Lodge, London, in 1831. He was the author of the "Caudle Lectures."

If you intend to pursue the study of Masonry with any beneficial result, it is indispensable that you attend the Lodge regularly. This is your apprenticeship; and without it you will never become a bright and distinguished Mason. There is no short cut to acquisition of science.—*Dr. Oliver.*

In the Master of a Lodge some degree of eloquence is necessary to enable him to explain symbols, to illustrate allegories, and instruct the Brethren in the general principles of Masonry, as well as to perform the routine business of the Lodge. His manner of speaking should be clear, brief, and to the purpose. Declamation, ornaments or figures of speech, will but confuse the orator, without producing any beneficial effect upon the hearers. Plain grammatical language, is all that is required. —*Ib.*

Never by any chance or persuasion suffer yourself to be inveigled into a party hostile to the Officers in charge of the Lodge. If you do, you will be a marked man, and your progress in Masonry will be rendered doubtful, if not altogether prevented.—*Ib.*

He who despises Masonry, after having had an opportunity of investigating its beauties, does not possess any quality which may render him an object of esteem.—*Ib.*

Esteem the Brother who takes a pleasure in acts of charity, and never babbles about it; take him to your bosom, and cherish him as a credit to Masonry and an honor to mankind.—*Ib.*

Silence is the distinguishing attribute of the Divinity. He conceals from mankind the secret mysteries of His providence, as a lesson to his creatures. The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth.—*Ib.*

A man may speak for an hour, and say nothing; another by a single word may produce conviction and settle a dispute. The latter is eloquent, the former vain, empty, and trifling.—*Ib.*

To Correspondents.—We had intended the present month to give up a large portion of our pages to the inquiries of correspondents, but ill-health and pressure of business have prevented. We hope to be able to attend to them next month.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVI.] BOSTON, OCTOBER 1, 1857. [No. 12.

HEALING OF CLANDESTINE MASONS.

Our readers have already been informed of the rejection of the "articles" proposed by a committee as a basis for a reconciliation of the existing differences, or perhaps we should say, for the admission of the seceding Brethren, and their associates, known as the Myers Grand Lodge, into "union" with the lawful Grand Lodge of the State of New York. We are not disposed to review the reasons for this rejection, being entirely satisfied with the result, and believing that it has the concurrence of the Masonic sentiment of the whole country. If any exception to it has been taken in any quarter entitled to consideration in the adjustment of such questions, the fact has not come to our knowledge. That some of the parties immediately interested, entertaining little respect for the laws of the Institution and the reputation of their Grand Lodge, should have manifested a spirit of dissatisfaction at the result, is not at all surprising, nor does the fact furnish any cause for regret. We are gratified to learn, however, from his very excellent address before the Grand Lodge at the opening of the session, that the intelligent Grand Master of the State, does not sympathize with any such feeling; nor do we understand that any of the older and more conservative members of the Grand Lodge, have in any manner encouraged or countenanced the dissentients in their recent movements.

Judge Lewis, in his address before the Grand Lodge, as above noticed, says:—

> "During the whole period since the separation in 1849, the Fraternity of the State have looked forward, with well-defined hope, to the prospect of a final union with the association over which Mr. Myers presides, upon terms creditable to this

> body, to both parties, and to the Fraternity at large, and in the animated discussion which has been had since the articles were published, it has been universally and constantly admitted, both by those within and without the State, that an union of the bodies were desirable. In the language of R. W. Br. Moore, the Grand Secretary of Massachusetts, in his Magazine for June, in speaking of the contemplated union: 'A proper reconciliation of any differences that may exist between them is undoubtedly a consummation to be desired.' Of such an union, upon such a basis as he speaks of, I am, and have ever been the advocate."

And again, he says—

> "But I am constrained with equal frankness to say, that these two features in the Articles are *not* the only obstacles to the proposed union. There are *others*, which should be carefully weighed and scrutinized before they receive the affirmative action of this Grand Lodge, lest it forget its own dignity, and *violate well-established principles of Masonic law*. In an honest and laudable desire to be fraternal, let us not forget to be *Masonic*."

This is manly and Masonic. Our Brother is anxious for a reconciliation with the body over which Mr. Myers presides, and to the attainment of this object he is willing to make any sacrifice not derogatory to the honor of his Grand Lodge, nor inconsistent "with well established principles of Masonic law." The "articles of union," as presented to the Grand Lodge, did not leave him at liberty to act in accordance with his views of duty, as here indicated, and he therefore voted against them; and they were defeated by a vote of seven hundred and eighty in the negative, against two hundred and fortyseven in the affirmative! Thus his Grand Lodge, acting in the spirit of his own suggestion, did not "forget its own dignity," nor "violate any well-established principle of Masonic law," as it was urged to do by less scrupulous advisers.

The able special committee of *seven*, to whom the articles had been referred by the Grand Lodge, previous to their coming up for discussion, took the same view of the subject, and presented their objections in a clear and well-written report, from which we take the following extract:—

> "In rejecting the basis of union submitted, it does not follow, nor is it to be inferred that this Grand Lodge is unwilling to ratify a union—the only point decided will be, the improper basis proposed. A large majority, nearly the whole body, desire a union, and the consequent peace and harmony which is expected to result therefrom, but that peace and that harmony can only be secured by a Masonic, and consequently constitutional, basis of union. Any other than such a basis would produce discord and confusion.
>
> "Can this be done? Your Committee are of the opinion that it can, but only when the parties place themselves in a proper position. This, if they view the matter aright, can be done without lowering their position of self-respect, which, in the opinion of your Committee, it would be unmasonic to ask from them.
>
> "*The healing of those who have been irregularly made, by a general* RESOLUTION, *would, in the opinion of your Committee, be a violation of the fundamental principles of Masonry, and therefore cannot receive our assent.* We are aware that this is a delicate subject, and one to which we would not allude but for the necessity of the case."

The *italics* in the last paragraph are our own. Regarding the sentence as of some importance, in view of certain antecedents in the proceedings of the same body, we have so distinguished it. The rule laid down, that the *healing* of an irregularly made Mason, by resolution, is a "violation of the fundamental principles of Masonry,"—is a just exposition of the law of Masonry in such cases. We thank the Brethren of the committee for their honesty and frankness in avowing it, especially as the avowal carried with it a severe though just rebuke to their own Grand Lodge; which, in 1850, "healed by resolution," and swept into its bosom, several hundred persons who had been made Masons in Lodges, declared by itself and the whole country to be clandestine and irregular! For we cannot forget, and we shall be excused for reminding our readers, that when in 1854, the Grand Lodge of this State, having ascertained the true condition of the case, resolved to protect itself and its Lodges against any intercourse with clandestine Masons, and asked the co-operation of the Grand Lodge of New York, by *healing*, in a lawful and Masonic manner, those "irregularly made" Masons whom it had received into its own bosom, "by resolution," and in "violation of the fundamental principles of Masonry," that body allowed an *interested* committee of its own creating, to attempt a justification of its unlawful act, instead of meeting the difficulty with a frank acknowledgment of the error and a desire to correct it. We are aware that the subject was an embarrassing one at the time, but it should have been met, regardless of the consequences. The Grand Lodge of New York has suffered more from its temporizing policy, and forbearance towards its erring Lodges and members, than from almost any other cause. Its proceedings in June last however give evidence of a great improvement in this respect, and afford a corresponding assurance that its future policy will be more worthy of itself.

MORAL FITNESS OF CANDIDATES.

The following judicious and seasonable remarks on the qualifications that should be exacted of candidates for admission to our Lodges, we extract from a report adopted at the late quarterly communication of the Grand Lodge of this Commonwealth; and we recommend them to the careful consideration of the Lodges and Brethren everywhere:—

"The words of caution, which the Grand Master was pleased to offer, respecting the qualification of candidates to our Order, are wise and timely; and it is devoutly to be hoped they will be duly heeded. That the moral and social fitness of candidates is too often overlook, cannot be denied. The hot haste with which they are sometimes passed through the various degrees, induces the belief that the *fee* is regarded as paramount, and all other qualifications as of minor importance. Such practices are the bane of the institution, merit the severest reprehension, and, in fact, justify the revocation of Charters. The investigation of character is frequently so imperfectly performed, that it is of no practical use whatever. If nothing is found in the character of the applicant decidedly *bad*,—although there is nothing known to be positively *good*—he is recommended as a suitable person for the honors of Masonry. And oft times when there are some glaring defects of character, he is introduced into the Order, in the hope that the moral influence of the institution will reclaim him, and lead him in paths of virtue and innocence. Although a reformation may sometimes be achieved in this way, yet it is a dangerous experiment, and should be wholly discountenanced. The Lodge was never designed to be a hospital for moral delinquency. None should be permitted to pass its threshhold whose moral character will not stand the test of the severest scrutiny. No defective material should be used in the construction of our Masonic Edifice. Your Committee would therefore recommend, that greater care be enjoined upon the working Lodges, in the admission of candidates to the Order, and that the term of probation be scrupulously observed."

THE ORDER IN NEW YORK.

We have been more than usually interested in looking over the proceedings of the Grand Lodge of New York, had at its annual communication in June last. The opening address of the Grand Master (Judge Lewis,) is a judicious and well-considered paper, and calculated to exert a healthful influence on the minds of the Brethren to whom it is addressed. From the report of the Grand Secretary we gather some statistical information, which clearly exhibits the extent of the business of the jurisdiction. The receipts for the past year were—

From dues of Lodges,	$12,063 26
" Dispensations and Warrants to new Lodges,	1,140 00
" Dispensations to confer degrees,	535 00
" Grand Lodge Certificates and Diplomas,	607 00
" Interest on Permament Fund,	408 16
	$14,753 42

Thirty Lodges were Chartered at the close of the session in 1856, and twentyfive Dispensations were granted the past year. The number initiated during the year is 3,878,—the number affiliated 397—demitted 999—expelled 41—suspended 84—discharged for non-payment of dues 951—died 263. The whole number of registered members of Lodges in the State is 24,670.

The disbursements the past year amounted $15,965 64—of which sum $6,698 61 were paid delegates of Lodges for their attendance on the Grand Lodge—2,510 75 for charity—1,674 37 for printing—and 2,243 for salaries of Grand Secretary, &c.

The report of the committee on Correspondence is from the pen of R. W. Brother F. M. King, and is a very able and interesting paper.

PRESENTATION TO HON. WM. B. HUBBARD.

At the late meeting of the Gen. Grand Encampment of Knights Templars of the United States, at Hartford, that Body, on the announcement of his intention to withdraw from his official position at the close of the Session, voted to present their Grand Master, the Hon. Wm. B. Hubbard, of Ohio, with a gold "Patriarchal Cross"—the appropriate Cross of the Order—and appointed a committee to carry the vote into effect, and to convey to the retiring Sir Knight the gratitude of his Brethren for his eminent services as their Commander, and assurances of the high respect in which he is personally held by them.* The committee, in the discharge of their agreeable duty, procured an elegant Cross to be made, which is described as being about five inches in length along the body and about 2½ inches in width along the two arms of the Cross. The material is of gold, surrounding a gorgeous surface of red enamel, in the centre of which a single diamond of great size is set. The hangings are of massive gold, with the emblems of the Order of Knights Templar emblazoned on them.

The following is the inscription on the reverse:—

In Hoc Signo Vinces.
PRESENTED TO THE
Hon. WILLIAM BLACKSTONE HUBBARD,
M. E. Grand Master of Knights Templar of the United States.
A Testimonial from the Grand Encampment of the
United States.
Ordered September 7, 1856.
A. O. 733.

The presentation was made by Sir Kt. Morris, as chairman of the committee, before the Grand Encampment of New York, and a large assemblage of Brethren and citizens, at Buffalo, on the 9th of September last. The presentation address occupied about thirty minutes in the delivery, and we understand was received with much favor. Brother Hubbard's reply we have not yet seen, but it was doubtless an appropriate and interesting response. The ceremonies of presentation being over, a supper was given at the Mansion House in the evening.

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* Brother Hubbard subsequently consented to a re-election for another term, at the earnest solicitation of his Brethren.

A similar compliment was at the same time paid by the Gen. Grand Chapter of the United States, to its retiring presiding officer, Hon. ROBT. P. DUNLAP, of Maine. The committee in this case selected a massive Silver Salver and Pitcher, the latter in the form of a Vase, and both elaborately embellished with appropriate emblems. We have not had the pleasure of seeing them, and have mislaid the description of them kindly furnished us; but we understand they exhibit fine taste on the part of the committee, and are in all respects alike worthy of the donor and of the distinguished recipient.

NEW CONSTITUTION
OF THE G. ENCAMPMENT OF KNIGTS TEMPLAR OF THE U. STATES.

THE attacks which have been made upon our new Constitutions by Sir Knights in various Grand Commanderies, seem to demand a response, although the changes from the old form of Constitution are far less extensive than is charged.

The right of the Grand Encampment to make *any* change in its formula of laws might be questioned with nearly as much propriety as that exercised in re-shaping the old pattern and throwing it into its present shape. As you, Sir Knight Moore, were one of the Committee to draft the amended form, and took your proper part in the deliberations consequent upon its presentation, I hope you will give me space enough to show what the Committee really did.*

The original members of the Committee (see proc. 1853) were W. B. Hubbard, *Chairman*, Charles Gilman, Charles W. Moore, William Tracy Gould, and A. G. Mackey, to which was afterwards added, Rob. Morris. This Committee, with the exception of Dr. Mackey, who did not arrive at Hartford in season,† agreed upon a form of Constitution, and by order of the Grand Encampment had it printed and placed in the hands of members. There it underwent a thorough revision, received various alterations and was finally adopted by *unanimous vote.* (*See proc.* 1856, *p.* 66.) Such is a brief history of the undertaking. The original Committee was particularly instructed "to inquire into the propriety of changing any of the prefixes now used in the title of any of our General Grand Officers; whether it is expedient so to alter our present General Grand Constitution as to make Past Grand Treasurers and Past Grand Recorders permanent members of this General Grand Body; and whether it is also expedient to establish a contingent fund of two hundred dollars or any other sum for the purpose of being used to meet such expenses as may occur in relation to the business of this General Grand Body during the time of its action;—and that said Committee be authorized to report such changes in the organization as will make the Order in this country conform more completely to the system of Ancient Knights Templar." (*See proc.* 1853, *p.* 37, 38.) The trust thus imposed in their Committee was a highly responsible one, and I can testify that it was managed with great deliberation and caution.

The change made in the *title* of the Supreme Body was one everywhere demanded by those who had given attention to the subject.

Not to speak of the inconvenience of writing the words *General Grand* upon all Masonic documents connected with Christian Masonry, the term itself in Masonry was a misnomer, as the word *Grand* is technically equivalent in our system to *Supreme*. Changing the name to *Grand Encampment* demanded a corresponding change in the title of State Governing Bodies which were fixed at *Grand Commanderies*, and in the Subordinate Bodies which are now styled *Commanderies*. The highest officer in the Grand Encampment formerly *General Grand Master*, is now *Grand Master*, that of a Grand Commandery is now *Grand Commander*, and that of a Commandery, *Commander*. No other changes in nomenclature were made.

The officers of the Grand Encampment remain as formerly with the addition of a Grand Captain of the Guards. The privilege of appointing proxies formerly allowed *to all the Grand Officers*, is now limited to the four highest officers of the Grand Encampment, the first four officers of all State Grand Commanderies, and the first three officers of all subordinate chartered Commanderies held under the immediate jurisdiction of the Grand Encampment of the U. S. A proxy must be a member of some Subordinate Commandery; under the old regime it sufficed if he were a member of *some Grand or Subordinate* Commandery.

The powers of the Grand Master especially in recess were enlarged to correspond more nearly with the philosophy of this Order and ancient usage, but they were greatly limited during the session by the adoption of the following clause: "This Grand Encampment being a legislative body acknowledging no superior, admits an appeal to be taken by any member from the decision of the chair on any question under consideration therein. Provided, however, that such appeal shall not be maintained unless two-thirds of all the members present shall vote therefor." A contingent fund of three hundred dollars is placed to his credit on the books of the Grand Treasurer at the close of each triennial session, out of which he shall reimburse himself for his necessary cash expenses in the performance of his constitutional duties.

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* We readily comply with this request, without however knowing anything of the attacks to which our Brother refers, or of the necessity for any vindication of the action of the Committee. As one of that Committee, having taken no active part in the preparation of the report, we were very happy to concur in the labors of our associates, so far at least as to recommend the new draft to the consideration of the body to whom alone the responsibility of its adoption attaches. Whether it meets with the approval of the State Grand Encampments or otherwise, is a matter in which the committee need feel no special concern. If those bodies do not like it, they have only to say so, and instruct their representatives at the ensuing meeting, to repeal or amend it, as they see fit.

† We think this is a mistake, and that the whole committee were present.

The duties of Grand Recorder were enlarged by requiring him to open a "Book of Templar Masonry" into which he shall gather all necessary and valuable statistics connected with the position and working of this Order of Masonry; but his fees are not enlarged thereby.

An exhibit of catalogues, titles and duties analogous to those of the Grand Encampment is made applicable to Grand and Subordinate Commanderies in corresponding Chapters and Sections. This is for order and system and convenience of reference.

The phrase "Knight of Malta" is omitted in the enumeration of Orders conferred by Subordinate Commanderies. This was done simply from the fact that that Order never has been conferred in the United States only as a side or honorary degree, and does not belong to the regular list.* The Grand Encampment did not propose to forbid its being communicated as it always has been in this country, but could not longer countenance a pretence not based upon reality.

The word *swear* is changed for *vow* wherever it occurs.

And those, Sir Knight Moore, constitute as you will testify, all the changes of note made in the older Constitution. It is now cast in a practical form for use, purged of various inaccuracies and inconsistencies and brought nearer to the ancient system. Much, it is true, remains to be done before we shall be exactly assimilated with our foreign Brethren; but we have moved forward in the right direction, and if our intelligent Sir Knights will only unite in the purpose so well inaugurated, these noble Orders may ere many years be set upon a standard of work and discipline that shall be acknowledged throughout the world.

Fraternally, ‡ ROB. MORRIS.

VOUCHING FOR VISITORS.

THE *vouching* for visitors is a matter of so much importance, and often so carelessly done, as to require a remedy. I would therefore suggest to the Masters of Lodges the propriety of not admitting visitors until the opening ceremonies are concluded, and the minutes of the preceding meeting properly disposed of. Where there are usually a number of visitors, as is generally the case in cities and populous neighborhoods, the necessity of greater precaution than is sometimes used, will naturally suggest itself. The practice of vouching for visitors promiscuously, and just at the moment of opening the Lodge, as is too frequently done, is liable to much abuse, and I know of no better method for its careful and proper exercise than the one above suggested.—*Howard.*

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*We cannot entirely agree with what our Brother here says of the position the Maltese degree has heretofore held in the Encampments in this country. We are more inclined to rank it with the Red Cross degree, and as one of the series. We did not understand that the report proposed to exclude it from the Encampments, and do not therefore readily see the force of the reason assigned for the omission of it in the Constitutions.

"SHOW THYSELF A MAN."

[From an excellent address by Bro. HENRY S. JENNINGS, of Dubuque, Iowa.]

WHEN earth, and things of earth, are fast fading from view; when all the gorgeous show and gilded trappings of this sublunary sphere are becoming glittering vanity—when death approaches and we are awakened to a due sense and appreciation of the insignificance of all those things man ordinarily seeks as his "chief good"—most men, and especially most good men, are solicitous to impress upon the minds of those they love and cherish such advice and instruction as, if followed, will lead to the attainment of happiness and true prosperity

Thus Israel's King and inspired bard, who had fulfilled his mission by preparing the way for his son Solomon, as St. John the Baptist did for our blessed Saviour, but who, for reasons to be sought for in his own heart, had been prevented from erecting a temple to the Lord, cheered by the promise of one "not slack concerning his promises," that his seed should reign after him, whose kingdom should be established, and who should build a house for the only living and true God, had become old and was about entering that vale from whose "bourne no traveller returns," he called to him his son Solomon, who was to be his successor, to receive his dying instructions and advice.

David had long been the servant of God, as well as the object of His especial care. He was a king of large experience, of great wisdom, and of inspired knowledge. Solomon was his chosen successor, selected as such by the direct influence and procurance of God, through his prophet. He it was who, at least, revived, systematized, and expanded both *operative* and *speculative* Masonry. He was to become the wealthiest and wisest, as well as the most famous monarch of the world. It is not to be presumed that David was either ignorant of the high and exalted destiny of Solomon, or wanting in paternal love towards him, or the kingdom he was about leaving to his guidance.

His dying advice and charge, therefore, it is to be supposed, would contain such instruction and direction as his own wisdom, experience, and even inspiration qualified him so well to impart,—it should contain lessons of duty to both God and his fellow-man, and should portray to the mind of Solomon, glowing with filial love and reverence, at least an outline of his whole duty, social, regal, and religious.

But though David knew well how to delineate the duties of king and governor, he indulged in no long and elaborate essay, but contented himself by simply *charging Solomon to be a man.* "Show thyself a man," was the brief, yet comprehensive language of David to Solomon, and it is the language which we here, on this anniversary of him who declared "I am the voice of one crying in the wilderness, prepare ye the way of the Lord," reiterate to every Mason within the sound of our voice.

To David's mind, and to the mind of every one who properly understands and estimates true manhood in its just and noblest sense, these words contain the whole duty of every son of Adam.

To those who properly regard true manhood as consisting in a faithful and prompt discharge of every duty to God as our Creator, to man as our brother and equal, to the government under which we live, to our families and ourselves, the language of the dying king was full, ample, and complete.

This injunction of David to Solomon is peculiarly appropriate to be addressed to Masons. Masonry inculcates manhood in the sense alluded to, and no one can be a Mason, *a true and genuine Mason*, unless his manhood comes fully up to this high and exalted standard. Every true Mason must, of necessity, be a true and good man; to be a bad man is utterly incompatible with every principle and tenet of Masonry.

It is true our principles are better than our practices. It can not be denied that some, perhaps many, *bad* men have gained an entrance within our mystic circle. Many who wear the badge and claim the name of Masons do not exemplify its principles in their lives; but the same is also true of the Christian Church, and if the Church of our Saviour, whose corner-stone is Mercy, is not free from sin and hypocrisy,—if he who gave his life for it was betrayed by one chosen apostle and denied by another, if the altar has been prostrated to make room for idolatrous statues, and christian temples have been polluted by the unhallowed orgies of infidelity; if the surplice, and the gown, and the very name and office of those who minister at her altars have been made to serve as cloaks to cover deep and damning sins, we, as Masons, can not expect that our Order, which is professedly of human origin, can escape the demoralizing influences of unworthy membership.

The vices of man may convert the most spotless and praise-worthy means to sinful and corrupt purposes. The good may be dimmed, and the purest gold tarnished and changed; the abuse of a thing is no valid objection to its inherent goodness.

But as sin, treachery, and hypocrisy can not effect the divine character of the Christian Church, but it stands as firm as the pillars of the universe, and as immutable as the God who planted it, so that "The gates of hell shall not prevail against" it, so has Masonry stood and come down through a long vista of ages and a long line of illustrious ancestors.

It is to be feared that we have too many in our ranks—I will not call them *Masons*, nor are they *men*, in our sense of that noble term—who have never regarded our institution as anything more than a means of amusement. To gratify an idle curiosity, or promote selfish ends, they have sought admittance to our ranks, while the solemn and imposing ceremonies they have witnessed, and the important lessons and duties, said ceremonies are intended and calculated to teach and impress upon the mind, have taken no hold upon their affections. Such men remain no better than the profane; they leave the Lodge-room no more Masons, in the true meaning of the term, than when they entered it.

As the ordinances of the Church of Christ have no power to invest any one with the principles of vital piety, so the degrees of Masonry can not and do not necessarily constitute him upon whom they are conferred a Mason. They may have all the "outward visible signs" but lack "the inward spiritual grace." Unless a man is fully prepared in his heart for the beauties of Masonry he never can appreciate them. The fact that our principles are more spotless than ou practices, and our doctrines purer than our lives, proves only that our Order tends to the elevation of man.

GRAND LODGE OF MISSOURI.

We have had upon our desk for some time past the printed proceedings of this flourishing Grand Lodge for the past year, but have not been able to find space to notice them, or rather leisure to examine them, at any earlier day. We find nothing in them however of much general interest except it be the matter of the College, which, we much regret to learn, is not in a very satisfactory condition, and the inference from the proceedings had in Grand Lodge in relation to it, is that it is very near a dissolution. Its friends have struggled long and manfully to sustain it, but it would seem that their fondly cherished hopes of final success are not to be realized.

We regret to learn from the proceedings, of the death of Brother Alexander Patterson, late Mathematical Professor, and at one time acting President of the College. He was a true man and Mason, and earnestly devoted to the cause of education. He died on the 23d May, aged 57 years.

The report of the committee on correspondence is a well drawn and interesting summary of the doings of most of the Grand Lodges in the country for the past year, and as such is a useful document to circulate among the Lodges. We append a few items from it:—

Alabama.—The Grand Master's Address is more than usually eloquent. He says: "Of late we have been too much inclined to swell our ranks at the risk of making those who are unworthy. Masonry is not a society to reform the vile and the wicked; its members should be chosen on account of their bright and shining virtues."

Most cordially do we concur with him, for we believe that scarcely a greater curse has come upon Masonry than this idea of admitting bad men to make them better. This is not Masonry.

"A Brother stated to the Lodge that he wished to withdraw entirely from Masonry; he did not wish a demit; he had no ill-feeling towards Masonry, but he had joined a church opposed to all secret societies, and desiring to conform to the rules of the church, he wished it might be understood that his withdrawal was something more than a demit, that it should place him in the same position he would occupy, had he never joined the fraternity." The Grand Master "recommended the Lodge to grant him a demit, it being the only means of withdrawal known to our institution, and to inform him that it was not in their power to change the past, or undo what had been done; that no power could relieve him from his moral and personal obligations to perform his Masonic duties; that having once freely consented thereto, he was still required to obey the moral law, and to relieve his Brethren in their distresses, and if such conduct was contrary to the rules of his church, to let him go in peace."

District of Columbia.—The chairman of the Committee of Foreign Correspondence, Bro. Geo. C. Whiting, (now Grand Master,) reviews the proceedings of twentythree Grand Lodges in a report of twentyfour pages. "He has little taste or ability to indulge in a controversial spirit, but submits memoranda collected from the proceedings of other Grand Lodges, to exhibit the condition of the Brethren abroad."

We think our Brother right. Too many of our correspondence committees have bestrided hobby horses of their own, or made a Quixotic attack on somebody's windmill, instead of furnishing us with Masonic information from other jurisdictions. It is history we want, and not long winded arguments, or the rigmarole we sometimes get.

Georgia.—We notice a new working of the common rule, "that the minutes of the previous meeting be read and *approved;*" the object being to correct such errors as the Secretary may have made, supply omissions, and see that the record speaks the truth. But Cassville Lodge worked the rule on a new plan. At a regular meeting, they expelled a member; at the next meeting, there being but few members present, when the minutes of the preceding meeting were read, refused to adopt them, struck out the part about the expulsion, admitted the expelled member into the Lodge, tried him *de novo*, and acquitted him. The Grand Lodge however could not see the beauty of the working, and reversed the decision.

Publication of Rejections.—Kentucky favors the practice—California is opposed to it. The report says—"To show that our California Brother is advised in the premises and speaks by the book, we copy a couple of specimens from the last report of our Ky. Brethren:

Dycusburg Lodge, No. 232, Ky., rejected "Robt. A——, aged 42 years, tall raw boned, sandy hair, fair resemblance of a Whiskey barrel, residence Livingston Co.

"Thos. R. J——, aged 35, a slim, tallow-faced, sleepy looking, slow spoken man, residence Dycusburg, Ky.

Harrelsville Lodge, No. 524: "John A. L——, 25 years old, about six feet high, spare made, thin visage, *frog lump nose*, occupation, keeping a stud horse, &c."

Virginia.—The Grand Lodge met at Richmond, Dec. 8th, A. L. 5856; James A. Leitch, G. M. He says, "Standing as I do among the aged and experienced Brethren who have borne up the Ark in sunshine and in storm, permit me to admonish you to guard well the avenues to the Temple. Admit none but the intelligent and worthy; do not increase your numbers at the expense of the respectability of your Lodges; sacrifice nothing that belongs to Masonry, for the sake of writing legion in your archives."

UNWORTHY MEMBERS.

If your Brother is acting unworthily, and refuses your friendly admonition, when given him *in the required manner*, it is your duty to report him to the Master of the Lodge, who will cause the necessary steps to be taken to punish his delinquency, and to prevent the Craft from being brought into disrepute. Masonry does not require perfection, for that is unattainable, but she does require that her votaries should be "*good men and true*," and "*of good report;*" otherwise the Lodge should enforce its discipline, and rid itself of their presence, and the society of their baneful influence. We must purify our ranks by ridding them of men of bad repute, or the fires of persecution will sooner or later burst forth again, and purify them for us. We must guard with increased vigilance the doors of our Lodges against the admission of unworthy and unqualified men, and bear in mind that the security of Masonry, no less than "the price of liberty, is eternal vigilance."—*Bro. W. H. Howard's Address.*

INCOMPETENCY OF OFFICERS.

[From report of Com. of the Grand Lodge of Maryland.]

But the worst evil existing in many of our Lodges, and most to be deplored, is the incompetency of their officers to confer the several degrees properly; and many of them are perfectly unqualified for the duties that devolve upon them. In their attempt to confer the degrees, they produce such an abortion and mutilation of them as to destroy their beauty and sublimity, and almost their identity, and even where we find some able to go through with the work and lectures, it is done in such a hurried and careless, or such a confused and drawling manner, as to destroy the sense, make very little impression upon the candidate—and instead of eliciting his admiration and delight, he retires disappointed, and wondering wherein the beauties of Masonry consist. The officers of many of our Lodges are also ignorant of the Ancient Charges or written Landmarks of Masonry,—the fundamental principle and very foundation upon which it rests—the basis of all law—and the standard by which all enactments, regulations and rules are to be judged, so essential to a right understanding of the Institution—and which every Master is charged so solemnly to preserve, and from which to suffer no deviation.

The importance of these landmarks seems to be entirely lost sight of by our Brethren, as we have never yet heard them read or lectured upon in any of our Lodges. How, we would ask, can they be preserved, and deviation from them prevented, unless they are read and thoroughly understood? How can any one be properly made a Mason, unless these charges are read to him and explained, and strict obedience to them enlarged upon and enforced?

One reason of the election of incompetent officers, is, no doubt, the result of the rotation principle and the desire of constant change, which has become quite a custom among the Brethren.

It seems now, in most of our Lodges, an established rule, that every twelve months at farthest, and sometimes in six, the Senior Warden must succeed the Master, however unfit to assume the responsibilities of the Mastership of the Lodge. So that just as the W. Master of a Lodge begins to feel the importance of his position, gets familiar with its duties, and becomes somewhat prepared to discharge them properly, he is supplanted by a novice—and the Lodge is, by this rotation principle, kept continually under the control of incompetent officers.

We cannot too greatly deprecate this innovation, if we may term it such, as it certainly does not belong to Masonry,—that because a Brother has been elected Warden, he must of necessity be Master. For the ancient charges distinctly say, "that no man take on him no lord's worke or any other man's, unlesse he know himselfe well able to perform the worke,—so that the Craft have no slander." And further, "all preferment among Masons is grounded upon real worth and personal merit, only that so the lords may be well served and the Brethren not put to shame, nor the Royal Craft despised." Therefore, no Master or Warden is chosen by seniority, but for his merit.

The election of incompetent Brethren to official positions, seems to have claimed the attention of some of the older Brethren some years back, and prompted them to efforts to correct the evil.

We find in the printed proceedings of this Grand Lodge, at the May Communication of 1856, the following resolution, offered by Bro. Samson Cariss:

Resolved, That no Lodge in the city of Baltimore shall install as Warden any

Brother other than one who is fully competent to confer the first degree; and no Brother shall be installed as Master of a Lodge, unless he be fully competent to confer the three degrees—namely, Entered Apprentice, Fellow Craft and Master Mason; and it is hereby made the duty of the Grand Inspectors of the Grand Lodge of Maryland, to see that this resolution be strictly complied with.

Also by Brother Charles H. Ohr, at the November Communication of the same year—

Resolved, That hereafter no Lodge in the city of Baltimore shall install as Warden any Brother who has not previously been installed as Master or Warden of said Lodge, unless he is qualified to perform the work and the lectures in the several degrees as recognized by this Grand Lodge; and that he is thus qualified for installation, he shall produce the certificate of Grand Lecturer.

Neither of these resolutions, we regret to say, is now in force; but the necessity of them is very apparent, as the election of incapable officers in our subordinate Lodges must engender innovation and error—increase the want of uniformity of work—and possibly peril the very existence of our ancient landmarks and the Institution itself. We should be glad if we could succeed in arousing the Brethren to the importance of giving all diligence to the correction of this evil. Far better that we should have fewer Lodges, and have intelligent, competent and zealous officers to preside over them.

The Master of a Lodge should not simply be familiar with the work and lectures of the several degrees, but should be a man of sufficient capacity to impart instruction in every thing that appertains to Masonry. He should at all times be the most intelligent, moral and zealous Mason of the Lodge—should command the confidence and respect of every member—and should see that every newly made Mason understands and is sufficiently acquainted with one degree, before he is permitted to take another.

SIDE DEGREES.

Circumstances have transpired during the past year, which render it advisable that I should once more allude to the so called "Side Degrees,"—those fungous attachments to Masonry, which have fastened to its body as if they were a part and parcel of its existence. Whether consisting of mere idle ceremonies, or really aiming at usefulness, they are equally inadmissable, either as Masonic tests, or as affording the means of recognition to those who cannot be made Masons. If used as Masonic tests, they are an accumulation on the body of Masonry, and consequently an innovation; and he who would thus use them would subject himself to discipline for so evident an impropriety. If really Masonic, as they are generally, though improperly called, he who would confer them upon a person who, agreeably to the laws of our society cannot be made a Mason, would deserve expulsion for so gross a violation of those laws. And if not Masonic, as they most assuredly are not, he who confers them as such practices deception, and is guilty of deceiving the unwary and confiding. Viewed in either light they are unworthy our consideration. There is a furor raging for new "degrees," fresh from the manufactory of some innovator's brain, and generally as worthless as their ceremonies are ridiculous and absurd. These, and new societies are continually springing up, like mushrooms after an April shower, and some of them are of so scandalously exceptionable a character as to surprise one that a *Mason* who had been entangled in their meshes, should lead his unwary Brother to a participation in their ceremonies. And yet Masons have done so, and some are found to whom our ceremonies seemingly afford but little interest, and who complain of the length of the lecture, or slumber under its teachings, but are ever "wide awake" for the ceremonies of some "side degree," which they have been impatiently awaiting. These evils certainly require to be corrected, and the chief consideration in connection therewith, is the *manner* in which it may be done. I should doubt the policy of attempting to strip the body of Masonry of its parasitical appendages by legislative enactments, as it might be made to appear that we were going beyond the pale of our authority; for however plausible the legitimacy of their connection with Masonry may appear, it is wholly wanting in point of fact—they having no connection with the Order whatever, save the self-assumed one of being confined to Masons and certain of their female relatives.

The most effectual mode of getting rid of them is by the use of those appliances which will be best calculated to correct our errors generally, as they will almost all of them be found to spring either directly or remotely from the same or similar causes—one of which I will mention. It is the lack of information of a useful and valuable character, its absence being too frequently supplied by a surfeit of that which is worthless and deleterious. The remedy may be slow in its operation, as the field will have to be cleared as well as occupied; but it will be certain in its effect, and will do more towards restoring that healthy tone of feeling and sentiment which pervaded the Craft in the days of its old fashioned, honest simplicity, than all the legislation that can be conceived of, or attempted to be carried into effect. The law may make its exactions, and thunder forth its anathemas, but they will be of little avail if the standard of sentiment which pervades the Order, falls below the standard of its requirements. We must elevate the one, if we would give efficiency to the other. To accomplish these things, we must place means of information of a useful and unexceptionable character within the reach of all, by the establishment of Lodge-Libraries, filled with choice standard works; and by encouraging the dissemination of useful information among the Brethren. We must strive to create a healthy tone of Masonic feeling and sentiment, by instilling into their minds a fondness for the legitimate teachings of Masonry, obedience to all its just requirements, and a distate for the puerile ceremonies of its spurious appendages. We must exercise more discrimination in our choice of the material of which we make Masons, do less work, and see that it is better done. In short, we must use every proper means within our power, which may be calculated to improve both the head and the heart, and instill into the mind a love and reverence for the pure principles of the Order, and a desire to become thoroughly indoctrinated into their requirements. Let these things be done; let the rulers of the Craft, who should be the exemplars of the teachings and requirements of Masonry, commence the work of reformation in their Lodges, and show to the world that they are places where good and true men alone do congregate; and let it be known among the

Brethren that Lodges are not held solely for the purpose of conferring degrees and transacting business, but that due regard is to be had to the enlightening of the mind and the purifying of the morals; and our Lodges will become the favorite resort of men of intelligence and worth—the true light in Masonry will be coveted and sought after—the impure exhalations of the atmosphere which have gathered around her altars will be swept away—and men will be prompted by higher motives than a mere idle curiosity, when applying for the mysteries of the Order.—*Grand Master of California.*

OFFICERS OF LODGES.

A serious evil among us is, an inordinate desire for official station in the Lodge, and the almost rebellious dissatisfaction sometimes manfested by the defeated aspirant, when he finds that his Brethren have placed a lower estimate upon his qualifications than he had himself. This unfortunate disposition on the part of some of our Brethren who have not yet learned the art of self-government, that first and most essential requisite to the proper government of others, has jeopardized the peace and harmony, and created confusion in the ranks of more Lodges than almost any other one cause. I will forbear further remarks in reference to it, in the hope that this brief notice may lead to its correction, and prevent both an exposure of weakness, and a dereliction of duty. But before dismissing this portion of my subject, I feel it to be incumbent upon me to remind the Brethren of the Lodges how important it is that they should exercise great precaution in the selection of their officers. The laws of Masonry require that the members of a Lodge should be unexceptionable men; and the well-being of the institution requires in addition thereto, that those who fill official stations in it, should be men of sufficient attainments to enable them to discharge efficiently all those duties which may, in any emergency, devolve upon them. They form a sort of index to the character and standing of the members, which will be judged of, and very properly, by that of their officers. For where you find the latter deficient in those general qualifications which should characterize the good man as well as the good Mason, you will seldom fail to find a want of moral tone among the members of the Lodge. True, this may not always be the case, as a bad man may sometimes manage to become even the Master of a good Lodge, by concealing his unworthiness until the object of his ambition has been attained, and some accidental circumstance has chanced to develope his true character. There is no apology, however, where the reputation of the individual is already and unfavorably known. If the Brethren will select their officers, and more especially their Master, from among men whose character and standing in the community where he resides is exceptionable, or even doubtful in reference to the positive requirement of society and good government, it may be set down as a certain index to the character of the Lodge, where similar or equal deficiencies will be found among the members. "A good tree bringeth not forth bad fruit."—*Bro. Howard's Address.*

DEDICATION OF A MASONIC HALL AT BOONVILLE, MO.

St. Louis, Sept. 11, 1857.

Editor Freemasons' Magazine—

Dear Bro.—On Wednesday the 2d inst., a new Masonic Hall, in the city of Boonville, was dedicated by the Most Worshipful Grand Lodge of Missouri. At an early hour the Brethren from the neighboring Lodges might be seen wending their way to town, desirous of participating in the ceremonies of the day.

The day was fine, such an one as might be expected when Summer has disrobed itself and the sober tints of Autumn begin to appear. The number of Masons present was one hundred and sixty:—Knights Templar, Royal Arch, and Master Masons—all clothed in appropriate costume.

The Grand Lodge assembled at the old Masonic Hall, as follows:—

M. W. Saml. H. Saunders, G. M.; Geo. H. C. Melody, D. G. M.; G. W. Embry, G. S. W.; S. O. Rork, G. J. W.; Henry S. Mills, G. Treas.; A. O'Sullivan, G. Sec'y; Rev. Leander Kerr, G. O.; A. W. Simpson, G. A.; J. H. Malony, G. S. D.; T. V. Ellis, G. J. D.; H. M. Clark, G. M.; W. R. Butler, G. S. B.; A. Stiler, G. Tyler.

The Most E. G. Chapter of Missouri convened in Odd Fellows Hall under the direction of M. E. D. De Haven, G. H. P.; A. Gibson, D. G H. P.; Wm. Harley, G. K.; Taylor Hughes, G. S.; Wm. E. Baird, G. Treas.; P. C. Gibbs, G. Sec.; A. H. Thompson, G. C. H.; J. C. Ferguson, G. R. A. C.; J. C. Murphy, G. G.

The M. E. G. H. P. stated the object of the assembling of Grand Chap. to be the assisting in the Dedication of the new Hall of Cooper Lodge, No. 36.

The Grand Chaplain, accompanied by Cooper Lodge, and a number of Comp. and Brethren, proeceded to the old Hall and received the Grand Lodge of Missouri.

The procession then formed, and headed by a fine band of music, proceeded to the new Hall where the solemn ceremonies of dedication were performed in a very impressive manner by the M. W. Grand Master, assisted by the officers of the Grand Lodge.

The procession then re-assembled, and after marching through several streets, entered the Methodist Episcopal Church, where, after prayer and music, the Orator of the day, Rev. Leander Kerr, Chaplain U. S. A., delivered an oration, which was listened to with marked attention by the Brethren and citizens present. After the ceremonies at the Church were ended, the procession re-formed in open order, and about one hundred ladies, the widows, wives and daughters of Masons, (those cherished objects of our care,) were conducted through the procession and taking the lead, the whole company proceeded to the saloon of the Thespian Hall where they sat down to a beautiful repast, got up in superior style, by that whole-souled old Virginian, Col. Pierce. It was such a dinner as can only be *created* in the West.

After discussing with keen appetites the good things before them, the Grand Bodies returned to their respective Halls and closed.

The new Hall is 46 by 24 feet, with ample ante-rooms, and is elegantly fitted up at an expence which speaks well for the liberality of the Brethren. There are a flourishing Lodge, Chapter and Council in Boonville, and the Companions contemplate at no distant day, to have a Commandery.

Much credit is due to the G. H. P. who is an enterprising merchant of this place, for the order and regularity observable, on the occasion and for the hospitality extended to visiting Brethren. He, together with Bros. Gibson, Keill, Simpson and Harley, are entitled to praise. S.

GRAND ENCAMPMENT OF PENNSYLVANIA.

We have received a copy of the proceedings of the Grand Encampment of Pennsylvania, at its fourth annual session in June last. The proceedings embrace a great variety of subjects of interest, and manifest the presence of the zeal and intelligence required to place the body in the foremost rank of the Grand Encampments in the country. The address of the Grand Commander, Sir W. W. Wilson, at the opening of the session, is an eloquent production, and from it we extract as follows:—

> On looking around upon the delegates to this conclave, I notice with interest that almost every department of honorable pursuit is represented—Agriculture, Art, Manufacture, Commerce, as also the leading professions—nor would I overlook a fact significant of the high estimation of our Order, that here also are gathered with us many of those who minister at the altar—the sentinels upon the watch towers of religion—from whose eloquent lips flow streams which refresh the intellect and the heart—by whose hands the bread and the water of life are presented to waiting multitudes, and who are ever found in the van of all laudable, social, moral and religious undertakings.
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> It is pleasant also to hail the representatives of almost every important geographical section of our State. From the "City of Brotherly Love," of endowed charities, of merchant princes, and of intellect light, from the "Iron City," where educated industry levies tribute from a continent—the early frontier fortress of liberty—the present central asylum of arts, of beauty and of health, whose surrounding scenery is the most beautiful in the world, and whose vine-clad hills furnish from their bosom *that*, which gives generous warmth to the shivering poor; which illuminates our cities and lights up the hearth-stones of millions—from our extended mining and agricultural districts which furnish men of hard muscle and generous hearts,—all have gathered once more around the Templar Altar, where with bended knee and grateful hearts we offer humbly our thanks to Thee, O God, for protecting care and many valued blessings during the year just closed.
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> Fellow Templars:—The interests of our beloved Order hath drawn us once more around the illuminated triangle. Here for a short time we shall linger, mingling with our business, moral and intellectual exercises and the enjoyment of social rites. Here we would blend our fervent desires for the general dissemination of the pure and elevating principles which characterize our institution and gratefully acknowledge the peace and prosperity which have hitherto attended us. This peace and prosperity doubtless is due to the practice of that great and leading principle in our Order—the divine attribute of God—Truth, which must universally prevail and ever bloom in vernal beauty. The leaven of this hath recently drawn together and cemented in cordial union, those separately organized sections of Knighthood in our State—which, divided, were adverse to the true interests of the Order.

> *Union!* should be the watch word of all systems and organizations, having for their end the welfare of our race. It is a word, dear to us as American Patriots,—no other word in the language so rich in associations and so suggestive of pleasant themes. It has wreathed around the brow of this nation a chaplet of unfading glory, and within its heart opened perennial springs of love and happiness.
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> The preservation of the Orders of Christian Chivalry through long years of persecution and massacre, and the final re-elevation of her significant Beauseant Banner, now bathed in the sun-light of truth and universal approval, was due to her union, centuries gone by, with Freemasonry, a union not of rites and ceremonies, nor of government, but of sympathy, of similar and congenial feelings; both institutions entertaining those higher and nobler impulses of our nature which lead those who possess them to extend shelter and protection to the innocent and the helpless, and ever seeks the elevation and happiness of mankind.
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> Although the occasion of this ancient union has ceased long since, and both institutions are entirely distinct and independent of each other, yet there is a fraternal feeling and mutual regard destined we believe always to continue. As Templars, we cherish a grateful remembrance of our ancient ally, and as a just attribute to the excellence of Freemasonry we require (and we trust it is a qualification that shall continue till our last trump shall sound) that all our candidates shall be Brethren of the mystic tie and Companions of the Royal Arch. Towards these ancient and honorable friends we cherish a profound regard, and will at all times cheerfully extend to them protective escort, and as faithful sentinels, sound the alarm of approaching danger.
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> Another signal instance of Templar influence and power in restraining disaffection, healing opposition and restoring union in the Masonic ranks, was but recently exemplified in our own State. Some years ago the Grand Lodge of Pennsylvania assumed jurisdiction over the Templar Orders, contrary to the almost universal sentiment of the country Lodges, (those in the State out of Philadelphia,) which had not been consulted, and placing in an embarrassing position a large body of regular Templars already under the *jurisdiction* of the General Grand Encampment of the United States, (which illustrious body by the universal consent of all Masonic jurisdictions embraces a united jurisdiction in all our States and Territories.) Other minor causes with this had created much disaffection towards the Grand Lodge, so much so that many had come to the conclusion to withdraw. At this crisis the Templars put forth their *united* influence and from the mirror of *truth*, reflected upon the Grand Lodge such convincing evidence of their error, that this noble body receded from their assumed jurisdiction over the Templars, and thus united the Templars in a hearty support of her jurisdiction in Masonic matters, restoring peace and prosperity. The notice of the action of our Grand Lodge as a matter of Templar History, is worthy of record and may be properly permitted a place in this connection.
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> On the evening of Feb. 16, A. L. 5857, the Grand Lodge of Pennsylvania held a communication. It was numerously composed of many of our old but splendid Lights in Masonry, as well as the leading younger members, an assemblage, which for dignity, for numbers, for intellectual and Masonic excellence, perhaps hitherto unequalled.
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> By the courtesy of our present excellent Grand Master, Bro. Peter Williamson, the time of the Grand Lodge was appropriated exclusively to the consideration of the absorbing question, whether the Grand Lodge of Pennsylvania should continue to claim and exercise jurisdiction over the Templar Orders.

After a protracted discussion the following resolution, adopted with almost entire unanimity, settled this question finally for this jurisdiction, viz:

Resolved, That the Grand Lodge reiterate the language used by our predecessors "that ancient Masonry consists of but three degrees, viz: E. A., F. C. and M. M., (including the degree of the Holy Royal Arch,)" and this Grand Lodge claims no jurisdiction beyond the limits of ancient Masonry.

These brief allusions are sufficient to secure a concurrence in our position, that Templar influence is active, conservative, powerful.

We notice a very able report on the address of the past Commander Blumenthal, the principal feature of which is the discussion of a suggestion contained in the address, that the separation of the Order from its connexion with Masonry, would be to its advantage. The report very properly repudiates the suggestion.

We learn from a tabular statement appended to the proceedings by the intelligent G. Recorder, Sir Alfred Creigh, that there are now fifteen Encampments under the jurisdiction, having five hundred and fifteen members.

A WORTHY EXAMPLE.

"*An honest man is the noblest work of God.*"—Some six years ago, a Brother residing in one of the Western States, failed in business,—being at the time indebted for this Magazine. The work was discontinued to his address and the amount set down as lost, that being the usual result in such cases. But it was not so in this. The subscriber was an *honest man*, and had not advanced so far in the fashionable roguery of the day as to believe that he had any higher moral right to cheat his publisher out of his hard earnings than he had to commit highway robbery, or do any other unlawful and dishonest act. Accordingly, having slightly improved his pecuniary condition, he sent on the 1st Aug. last—after a lapse of six years, and when he and the account had both been forgotten—for the amount due by him, principal and interest. This was forwarded, and the following answer returned. We give it in the hope that it may meet the eye of some scores of delinquent subscribers and encourage them to imitate so worthy an example:—

"———, *Indiana, August* 20, 1857.

"CHAS. W. MOORE.

"*Dear Bro.*—Enclosed please find $7 00, balance due you on account enclosed, being the amount you say will be satisfactory to you in full for debt, short comings, disappointments, &c.

"It is with great satisfaction that I am able to enclose the amount so long due you. I truly hope your subscribers are not alike derelict. If a man (a Mason) should pay any debt of honor, or otherwise, it should be for a Masonic paper. I do not feel able at present to renew my subscription, but so soon as I do, I shall do so with great pleasure, as your Magazine has always been a never failing source of pleasure and delight in dark hours.

"Accept my best wishes, and believe me, yours very truly and fraternally."

MASONIC QUACKERY.

BROTHER WESTON, in the September number of the *Ashler*—which by the way is a Masonic periodical worthy of liberal support—writes from Springfield, Ill., under the head of "Masonic Quackery," as follows:—

The Masons in the North-west, during the past year, have been most grossly imposed upon and duped by itinerant pedlars and impostors. This section of the country is now full of them. Even women (whose efforts are always attended with success,) have travelled the length and breadth of the State, selling some worthless trinkets, or obtaining subscribers for so-called Masonic works, which are destined never to see the light. I know of one instance of this kind in which a *great deal of money* must have been collected by a female for a magazine, which was to be devoted to the interests of the Institution. One or two numbers were issued, and those Brethren, (and they are not few,) who, in the goodness of their heart, subscribed and advanced their money, find that they were sadly "taken in." Every day, almost, some itinerant pedlar or impostor is to be met on his mission of deception and fraud. He has all sorts of regalia, jewelry and trinkets, for the Craft, or he is agent for some Masonic library, or Masonic books. On this subject complaints fill my ears everywhere I go, and I am convinced that the time has arrived when Grand Lodges should notice this matter, and adopt appropriate resolutions or edicts, to prevent the progress of what may be appropriately called *Masonic quackery*. I shall say more on this subject in the next number of the *Ashler*.

We agree with our Brother that strong measures should be adopted to put a stop to the disgraceful practice he so justly condemns. The persons engaged in it are chiefly foreigners—sent out by some Jew pedling concern in the large cities, and should not be countenanced by the Brethren or allowed to appear in the Lodges.

SUPREME COUNCIL THIRTYTHIRD.

THE following Annual Report of his official acts, was read by Ill. Br. Van Rensselaer, Deputy of Western Pennsylvania and Ohio, and ordered printed:—

To E. A. Raymond, Esq., M. P. Grand Commander and Supreme Grand Council of Sov. Inspectors General of the 33d Degree for the Northern Jurisdiction of the United States:—

Another year has passed away, and in its roll has carried many to that bourne from whence none return. Its annual revolution calls on me again to report to you my doings—and the state of the Ancient and Accepted Rite in the West of your Masonic Jurisdiction. I do so at this time with pleasure and thankfulness—feeling that my labors in the good work have not been in vain. Peace and Harmony, and the most friendly feelings pervade this branch of the Masonic family,—a general feeling of love and friendship prevails,—jealousy and bickering are done away, and the whole Masonic Band unite as one in raising a Temple, at whose altars the good and true may meet and worship their Great Creator, the Grand Architect of Heaven and Earth—and at whose fount of knowledge the true Initiate may drink.

The extension of our Rite in the West has had its influence on the symbolic degrees. All being aware as that is the fount at which the initiate first drinks, its waters should be pure. Feeling the necessity of a close watch at the portals of the Blue Lodges, they use their influence to place them in the hands of the wisest and best,—that the unworthy may not gain an entrance. The Masters, Wardens and officers of the Lodges being chosen for their knowledge of Masonry and real worth, very few of the vast number—now added yearly to the Order—can be called unworthy. From that great band of worthy Craftsmen the Ancient and Accepted Rite may select its chosen few, and by their knowledge, virtue and skill, raise a Temple to perfection, in which the God of Heaven may delight to dwell. With pain and sorrow I must record the death of one of our Valiant and Illustrious Princes of the Royal Secret, Brother Absalom Death, one of the oldest and best of our Order. All revered him as a father in Masonry,—a true friend and Brother,—an active worker and true lover of the Order to his latest breath: " may we his virtues imitate, and his death improve."

In the discharge of my duties as your Deputy, I have visited all the Lodges of Perfection, Councils of Princes of Jerusalem, Chapters of Rose Croix, and Consistories of S. P. of R. S. in this Western Jurisdiction—and have given to them all the instruction in my power, and assisted in the work of conferring the degrees. A perfect uniformity of work being adopted—zeal, energy and love for the Ancient and Accepted Rite prevail, and animate every breast.

Gourgas Lodge of Perfection, and Pennsylvania Council of Princes of Jerusalem, at Pittsburgh, under the management of its able and worthy officers, retain their high standing and the respect of the Masonic family of the city. The Most Eq. Sov. of the C. of P. of Jerusalem, and Thrice Potent Grand Master of the Lodge of Perfection, have enforced the rule of this Supreme Grand Council, not to solicit numbers to their bodies. The few that have been added, therefore, are of the best—good and true, and lovers of the Order. These bodies are in a good and healthy condition, as their returns will show.

In accordance with a special Dispensation issued by the M. P. G. Com. for the organization of a Consistory of Sublime Princes of the Royal Secret, in Nov. last I repaired to the city of Pittsburgh, and qualified the requisite number of Brethren necessary to petition for powers to open said Body. Knowing them worthy and well qualified for the high duties, and that a Consistory in their hands would add strength to the Northern Jurisdiction, and be useful to the Order, I cheerfully recommended their petition—upon which the M. P. Grand Commander granted them a Dispensation to open and work in Chapter of Rose Croix of H-R-D-M, and Consistory of Sublime Princes of the Royal Secret. They have been regularly constituted as such—fully instructed, and are preparing their Bodies with clothing and the necessary furniture for good work. They unanimously elected the Ill. Prince of the Royal Secret, Bro. Jas. S. Hoon, as their *Commander-in-Chief.* By the aid of the zealous and worthy officers of his Consistory, it will rank as one of the first in the Northern Jurisdiction, and prove a valuable acquisition to the Order. We may expect an increase in the number of Lodges of Perfection and Council of Princes of Jerusalem in Pennsylvania the coming season. The Lodge of Perfection and Council of Princes of Jerusalem

of Cambridge, Ohio, are in a truly healthy and prosperous condition. They have added but three to the Lodge and three to the Council of Princes since the last Return. They have had several applications for degrees for some time on hand but are unwilling to attempt to confer their beautiful degrees in a place so badly fitted for the work as the present Masonic Hall. The Masonic family of the place at much expense have erected a new Hall. In the same building the Grand Lodge of Perfection and Council of Princes of Jerusalem have the rooms they require, and are fitting them up solely for the work of the Ancient and Accepted Rite. They are expected to be finished this spring, when they will be furnished, and be made suitable for the work of Perfection. The officers and members of the bodies are worthy, active and zealous in the good work.

Gibulum Grand Lodge of Perfection; Dalcho Council of Princes of Jerusalem, and Ohio Consistory of Sublime Princes of the Royal Secret, of Cincinnati, are in a thriving and truly prosperous condition, under the very judicious care and good management of the Thrice P. Grand Master and his able officers of the Lodge of Perfection, and that of the Most Eq. Sov. and his Council of Princes of Jerusalem. The feeling of hostility that exhibited itself at the commencement of their career, has almost totaly passed away. The Brethren again mingle together as one family, and each cultivate its Rite for the good of man and the advancement of the Order. Their returns will show their good works. The Chapter of Rose Croix and Council of Sublime Princes of the Royal Secret, under its able Grand Commander-in-Chief, Wm. B. Hubbard, has done its share of good work, with a prospect, in time, of more than they can do. It being the only body in that great and growing State. In July last, I received special powers and instructions from the M. P. G. Com. to repair to Chicago, Illinois, and confer the necessary degrees on a constitutional number of Brethren of that city, and organize them into bodies for the cultivation of the Scottish or Ancient Accepted Rite. In accordance with said powers and instructions, your Deputy repaired to the city of Chicago—and by the assistance of our very worthy and valiant Prince, Brother Chas. R. Starkweather, initiated the requisite number of worthy Brethren into Ineffable Masonry, finding them worthy and animated with zeal and energy, and anxious for the cultivation of all the Ineffable, Sublime and Super-degrees and Orders. Your Deputy gave them the necessary instruction and information, and elevated them to the high grade of Knights of Kadosh—Inspector Inquisitor Com., and Sublime Princes of the Royal Secret—the 32d degree, under the title of Knights of the White and Black Eagle; and fully organized, and constituted them into bodies of Grand Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose Croix, of H-R-D-M, and Sov. Consistory of Sublime Princes of the R. Secret; all of which was duly approved by the M. P. Grand Commander, who issued to them his Dispensation, to open and work in said bodies, the degrees of the Ancient and Accepted Rite, from Secret Master, to that of Sublime Princes of the Royal Secret, the 32d degree. They have had the necessary instruction to enable them to do good work, and have their officers and members fully clothed with Robes, Aprons, and Jewels, and their bodies furnished with suitable furniture, and all things needful, as good if not superior to any bodies in the two Jurisdictions of the

United States. The high standing of the officers and members as men and Masons—the esteem in which they are held as citizens and Brethren of the great Masonic family, must give their bodies an influence which will add strength and lustre to your Supreme Grand Council and to the general welfare and advancement of the Ancient and Accepted Rite. They have unanimously chosen Brother C. R. Starkweather, as their Grand Commander-in-Chief. They have already added several to their number—and have as many applications for degrees as they can attend to. Their returns will show their work.

Your Deputy would request that Charters be issued to the bodies of the Ancient and Accepted Rite, in his Jurisdiction.

All of which is respectfully submitted.

K. H. Van Rensselaer,
Deputy for Ohio and Western Section of the Northern Jurisdiction.

MORAL DUTIES OF MASONS.

I know of no more proper time or place than this, to drop a word of admonition in reference to the conduct of Masons towards each other, as well as to the acknowledged teachings and requirements of the Order. It may seem strange that Masons should ever make use of abusive epithets, or other improper language towards one another, and yet I have known it done. It may seem strange that Masons should deal unjustly with one another, and yet complaint has often been made. It would seem strange that Masons should be found pursuing a line of conduct in contravention of the laws of the land, and calculated to bring reproach upon the Craft, and yet it is said that such is sometimes the case. It would seem strange that Masons should be found revelling in riot and excess, and yet they are seen. But strangest of all would it seem, that Masons should ever be found profane, to that degree of excess that would make a novitiate in impiety blush, and yet I have heard that august name, at mention of which, archangels bow their heads and the powers of darkness are seized with fear and trembling, used as a common by-word! and often spoken irreverently by those who are expected to set a better example, and whose almost only fault is sometimes this.

I am far from offering these observations as indices to the general character of the fraternity of this jurisdiction, as I believe it will probably compare favorably with that of almost any other; but they are mentioned as existing instances of moral dereliction, which have only to be sought for to be seen, originating in the past, and whether attributable to the lax state of morals once existing here, or to our carelessness in the choice of the material of which Masons were made, or, what is more probable, to both causes combined, it matters not, as the evils complained of, although yielding to better influences, are not yet wholly corrected. We should not sit down supinely, and await the operation of public sentiment to correct our errors for us, but should endeavor to create in our own ranks a healthy tone of sentiment where wanting, to add strength to it where already existing, and, when under the control of improper influences, to correct it so far as may be within our power. We may not excuse ourselves from the task of reformation upon the plea that our influence is too small to be felt. Who is there without influence? And who cannot accomplish good if he will try? As the smallest rain-drop which falls into the ocean and is lost in its immensity, forms an integral part of its mighty waters, so the slightest emanation of the mind when directed in its proper channel, enters as a controlling influence into the mighty mass of intelligence which directs the counsels of nations, and sways the destinies of the world; and it is even so with the efforts of the most humble individual when properly directed in aid of reformation. They add to the upheaving elements of public sentiment, and swell its gathering strength, until there is no resisting the potency of its workings, no withstanding the sweeping influences of its vast accumulated power. Then say not that your influence is too small to be felt. Unite it with that of others, and it must and will be felt, for "in union there is strength."—*Bro. Howard.*

CLERICAL INTOLERANCE.

The Provincial Grand Lodge of Norfolk, (England,) recently held its annual communication at Halleston; and, as is usual on such occasions, the Brethren had determined to invite the Grand Chaplain to preach a Sermon in aid of the Charity Fund. To enable them to carry out this determination they requested the loan of the church in the town. This the Rector thought proper to refuse, assigning as a reason that "he did not like any secret societies." This manifestation of intolerance has elicited a very just rebuke from the editor of the London Magazine, from which we give the following extract:—

> We assume, also, finally, to be a *charitable* body. One would think that Mr. Ormerod did not really understand the comprehensiveness of charity! nor how clear it is that *every* association of men bound together for its spread ought to receive the unqualified approval, sanction, and aid, of the wise, the benevolent, and the good! We could multiply instances of the exercise of this godlike quality through the instrumentality of Freemasonry, wherein men have been made higher and better beings, and the more suited to perform the duties of their lives "in every station to which it may have pleased God to call them," into a mighty volume, whose pages it would take a very age to read! Need we point, in illustration of our assumption of charitableness, to the countless instances of alleviation of and sympathy in distress, in whatsoever form it may exist, in daily and hourly practice? Need we direct the attention of the Rector of Halleston to our asylums and our schools? Would that he could have been a spectator at a recent festival of the Order in support of the "Royal Freemasons' School for Female Children," for instance, and have heard the tiny voices of an assemblage of orphans well cared for, well trained, and well educated in their duty to their God and to their neighbor, swell into a mighty choir of gratitude, and hymn in such words as these their thankfulness:—
>
> "And now, blest guardians of our days,
> To you the task is given
> To fill a watchful parent's place,
> And guide their way to Heaven!

On bended knees, with grateful hearts,
For you our prayers ascend
To God, Great Architect of all—
Of child and children's friend."

Think you not, Mr. Ormerod, that these words would wing their way to that throne where the charitable actions of men alone can meet their merit? But poorly indeed would charity meet with its deserts in the shape of acknowledgment were all men like yourself, and "did not like any secret societies!"

Would, too, that Mr. Ormerod and his followers could have heard the announcement, at one meeting only of our constant gatherings, of the noble subscription of *one thousand eight hundred and sixtyfive pounds* for the continuance of this high and holy work!—of *twelve hundred pounds* subscribed at their annual festival for the education of boys!—of *sixteen hundred pounds* gathered for the Benevolent Fund (another mighty arm of Christian charity!)—and of *three thousand five hundred pounds* granted from the funds of the Grand Lodge, in the course of one short year —for what? for *Charity!*

Would, we say, that Mr. Ormerod, and those who think with him, could have witnesssd at the various festivals the unfolding of the subscription-papers which announced these munificent sums, designed for the assistance of the orphan, the superannuated, and distressed: or, what is more, would that they could see the vast amount of good such princely sums confer! They would perhaps be more than ever reminded of the words of their Divine Master: "Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me."

NON-AFFILIATED MASONS.

YOUR committee believe other Grand Lodges have gone a step further, and inflict on non-affiliated Masons the penalty of expulsion. The Grand Lodge of Virginia, by the adoption of their report, have saved him the disgrace of expulsion, and allow him the privilege of holding converse on Masonic subjects. This is much better than the former course; but, as your committee believe, not free from objection. The great foundation on which this doctrine is mainly based, is that portion of the old Constitutions, speaking of the duty of Masons, and which says: "Every Brother ought to belong to some Lodge, and should always appear therein," &c. The preceding chapter says: "Every member of a working Lodge should be a Master Mason." There can be no doubt that every Master Mason *ought* to be a member of a regular Lodge. The word *ought*, as your committee understands it, is not *peremptorily obligative*, but *discretionary*. The question then arises, where does this discretion rest? Is it with any Grand Lodge? with a subordinate Lodge? or with the individual Brother? Your committoe have each had the honor to preside over Lodges, and believe they have never introduced a candidate into our Mystic Temple, without in the first step informing him as follows: "Although your *frequent appearance* at our regular meetings is earnestly *solicited*, yet it is not meant that Masonry should interfere with your necessary vocations," &c. This is part of the charge which is, or ought to be, delivered to every initiate, and constitutes the chart by which he is to guide himself as to his future progress in Masonry. In this there is no glimmering of an *obligatory duty* to be assumed as a Master Mason, for none but Master Masons should become members of a regular Lodge under this same law. There is a discretion in this, and this discretion is evidently in the bosom of the Brother; for his attendance is *solicited*, and it is between him and his conscience to determine whether he can properly comply with this request. Your committee are not aware that anything in the subsequent progress of the Brother, changes this condition between him and the Lodge or the Fraternity.

It is argued that the duties and obligation of Masonry are reciprocal, and therefore all should contribute equally toward the funds of the Lodge. As to the first part of the proposition, it is granted; as to the second part, it is denied.

There is no precept more explicitly taught, than that all stand on the same level, and on the most perfect equality. Every Brother has the right to exact from others what he himself is ready to and does grant. Equality, Fraternity and Liberty, are not, or should not be inculcated as mere claptraps; and one of the brightest jewels of this liberty and equality, is the right of each one to judge for himself as to what is his duty. Then suppose a case. A worthy and zealous Brother, who has been educated under the teetotal precepts of the Grand Lodges of Iowa or Alabama, removes into the jurisdiction of Virginia, and in compliance with her requirements, affiliates with a subordinate, under whose jurisdiction he sojourns. He there finds that refreshments are ordered and paid for out of the funds of the Lodge. He finds that a dinner or supper is ordered on some public occasion, and that the spirituous fluids are not omitted in the programme. This is an offence to his conscience. After mature reflection, it is his deliberate judgment that his funds should not be thus expended, and that it is his duty to withdraw from the Lodge, and contribute the means he has to the relief of the needy and distressed. Who shall gain-say his judgment, or censure his determination? He may in after years return to the bosom of his former love, and wish to renew his Lodge connexion; if the Grand Lodge of Virginia yet enforced the penalty of expulsion for non-affiliation, he could not do so. Many good and sufficient reasons known only to the Brother, may lead him to discontinue his connexion with a Lodge, some of which may be removed by time, some by removing to another locality, where he would be desirous to renew his connexion; but he may have had the misfortune to reside in a locality where he has been expelled and digraced for obeying the dictates of his judgment, and discharging his duty according to his own conscience, and must remain out. It is true the Grand Lodge of Virginia does not now inflict such penalty, but your committee believe it is enforced in some jurisdictions, and may at some future day give rise to a very unpleasant question between differing Grand Lodges. Your committee will not enter into a discussion thereof until it shall arise, believing that "sufficient unto the day is the evil thereof."

It may be asked, shall nothing be done with Masons who do not affiliate? Yes; leave them to their own consciences; practice towards them "that charity which suffereth long, and is kind, and thinketh no evil." Shall they be permitted to enjoy the privileges of the Lodge and the benefits of Masonry living or dead? As to visiting the Lodge, that is in the bosom of the Master, and needs no other enactments from the Grand Lodge; let him discharge his duty as to him seemeth meet. The other is with the Lodge and its individual members; let them do as in the case may to them seem right, not forgetting to "do unto others as you would have them do unto you."—*Com. of For. Cor. G. L. Md.*

ATTENDANCE OF MEMBERS.

[From report of "the G. Inspectors for the city of Baltimore," in the G. L. of Maryland.]

THE neglect of attendance by the members, shows a want of interest in, and an indifference to, the Institution, which may arise, and no doubt does, from an ignorance of the character and design of Freemasonry. It is not unusual with many newly made Brethren, rarely to be seen in the Lodge after they have been made Master Masons. It is a very general impression among the Brethren that it is not obligatory upon them to attend, and consequently, is not important that they should do so; and they suffer themselves to be kept away upon the slightest pretext. The consequence is, they become perfectly indifferent, and cease to attend altogether—their dues remain unpaid, and accumulate to a large sum—and then there is an unwillingness to pay, a disposition to repudiate,—and when called to account for their conduct, they urge as an excuse, that they cannot see that Freemasonry has been any advantage to them.

To attend the meetings of his Lodge, is a duty incumbent upon every member; and no one can wilfully neglect to do so, without rendering himself unworthy the name of a Mason. Hear what the ancient Landmarks say upon the subject.

"A Lodge is a place where Masons assemble and work; hence that assembly or duly organized society of Masons is called a Lodge; and every Brother ought to belong to one, and be subject to its By-Laws and the general regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him."

This clearly shows that it is a duty for every Brother to attend the meetings of his Lodge, and no trivial matter should prevent him from fulfilling that duty.

PROFICIENCY OF CANDIDATES.

I WOULD avail myself of this method of directing the attention of Masters of Lodges to the requirements of Masonry, as well as to those of this Grand Lodge, in reference to the proficiency of candidates previous to their advancement. The Ancient Charges place great stress upon such proficiency. The Grand Lodge of England, in order to ensure it as far as practicable, found it necessary to require a probation of four weeks, and an examination in open Lodge in the preceding degree. The latter regulation is in vogue here, and with a manifest beneficial tendency. To add the former to it would only be to increase the probabilities of a due proficiency so far as regards the ritual; and if the probation were even lengthened, and an opportunity afforded the candidate of receiving suitable instruction relative to the moral requirements of Masonry as well as to its ritual, it would be far better both for him and for the Lodge—would confer upon him lasting benefits—and would add strength and stability to the Institution. The Grand Lodge had in view the *proficiency* of the candidate when it provided that an examination in open Lodge should be had previous to advancement; and the evasion of the manifest *intent* of the resolution referred to, by a partial and imperfect examination, is altogether improper. The candidate should be placed near the centre of the room, and facing the Master, by whom he should be examined; and every question asked and answer given should be in a clear and distinct tone of voice, so as to be heard by every member of the Lodge; and if there be an evident want of proficiency, (which an examination was surely never intended to *supply*) why, *let him wait until he has acquired it*, and both himself and the Lodge will be benefitted thereby. The requirements of the Grand Lodge should not be evaded for the sake of convenience, or for any other cause. —*Bro. Howard.*

ESTABLISHING NEW LODGES.

I HAVE had occasion to observe that our Grand Lodge has not always exercised due discrimination in ordering Charters for new Lodges, and has sometimes granted them where it appears to me that it would have been better to have required another year's probation. I should think it improper as well as impolitic, to hurry a Lodge to maturity with the evidences before us of its probationary state not having been such as to render advisable such a procedure. In this connection, I would remark in referrence to Lodges under Dispensation, that I agree with the Grand Lodge that they are but "temporary and inchoate bodies, and not entitled to representation in the Grand Lodge, and those who work them do not forfeit their membership thereby in any other Lodge, while it so continues;" but I do not believe in the propriety or correctness of the principle of *suspending* their membership in the chartered Lodges of which they may be members, because they have voluntarily assumed responsibilities elsewhere. I think it an injudicious interference with the lawfully incurred responsibility of the individual, as well as with the local regulations of his Lodge. I would rather let him enjoy his privileges and pay his dues, and if he sees proper to contribute of his means to the support of a new Lodge in addition thereto, let him do so—it is his own affair and should, I think, be left to his own will. It seems to me that where we can do so with propriety, we should encourage voluntary contributions to the treasuries of our Lodges, which are drawn upon so freely for charitable purposes, rather than to pursue a course which would have a tendency to lessen them.—*G. M. California.*

THE JEWELS OF MASONRY.

"ITS jewels are not shining things to gratify the gaze of childhood, or ornaments to set off the person of the wearer; they are significant of corresponding verities; tangible and visible exponents of grave truth and important duties. Its signs are not the meaningless dumb show by which mental vacancy is betrayed; but the pertinent monitions of solemn obligations, and the affectionate expressions of fraternal solicitude. Its passwords are not the chance vocables by which privileges are secured and Cowans detected; but selected words, big with bright thoughts, each a centre of wisdom from which radiates far-journeying intelligence, making in its march the great circle of all the sciences. Its badges are not playthings; they are implements of husbandry. Labor is suggested by them all. The brown-handed child of physical toil, the son of science or of song, find in them momemtos that it is by the sweat of the brow, or the toil of the brain, that man eats his bread during his sojourn in the land of his pilgrimage."

Obituary.

BROTHER RUFUS B. GOFF.

Warren, R. I., Sept. 16th, 1857.

DIED in this town on Saturday, September 5th, Bro. RUFUS B. GOFF, aged thirtyone years, one month and nine days.

At a communication of Washington Lodge, No. 3, of A. F. and A. Masons, held at their Hall on Friday evening, September 11, the following preamble and resolutions were unanimously adopted :—

Whereas, the Great Dispenser of all things has been pleased in his All-wise Providence, to remove from us by death, our much esteemed and worthy Brother, Rufus B. Goff, Senior Warden of Washington Lodge, No. 3, of Ancient Free and Accepted Masons, and as the high respect we entertain for his memory, demands from us an expression of our feelings on the occasion, be it therefore

Resolved, That we deeply deplore his early death, and in it the circle of friends in which he moved has lost a most valuable companion ; the Masonic Fraternity an inestimable and worthy member ; this Lodge an efficient and faithful officer. As a friend he was always true and generous ; as a husband kind and affectionate ; as a Mason pure, zealous and faithful, devoted to the Order, and one whose example was worthy of all imitation.

Resolved, That as a testimonial of the high regard we entertain for our departed Brother and friend, the Lodge be dressed in the usual mourning for the space of three months.

Resolved, That we tender our heartfelt sympathy to the afflicted widow, parents and relatives of our deceased worthy Brother, in the loss of a faithful and affectionate husband, a kind and dutiful son, and a true and trusty friend.

Resolved, That a copy of this preamble and accompanying resolutions be presented to the bereaved wife and parents of our deceased Brother.

Resolved, That a copy of the same be sent to the office of the Warren Telegraph, and also to Moore's Freemasons' Monthly Magazine, for publication.

WM. B. SNELL, *Sec'y of Washington Lodge, No.* 3,
of A. F. and A. Masons.

BROTHER AUGUSTUS YOUNG.

Franklin Lodge, No. 4, *in Session, June* 22, 1857.

AT a meeting of Franklin Lodge, No. 4, at their Lodge-room, in St. Albans, the following preamble and resolutions, were unanimously adopted :—

Whereas, It has pleased the Almighty disposer of events, to remove from our midst, our Brother, the Hon. AUGUSTUS YOUNG, at the advanced age of seventy-three years. Favorably known through New England as a mathematician of great powers—known as a skilful Naturalist of rare attainments—known as a member of Congress, and of the legal profession, and a Judge of sterling integrity and rare endowments,—and highly esteemed, not only as a noble, high-minded and useful public citizen, but as a most worthy Brother, whose principles, equally in practise and profession, were benevolence, philanthropy and brotherly love. Therefore

Resolved, That Franklin Lodge, No. 4, of St. Albans, Vermont, of which he was a member, and the Masonic Fraternity at large, have sustained by his death an irreparable loss.

Resolved, That we tender our cordial sympathy to the afflicted widow, daughter and grandson of the deceased, in lamenting the departed Brother, hoping our loss may be his eternal gain.

Resolved, That the jewels of Franklin Lodge, No. 4, be clothed in mourning for the space of six months, as a token of our sorrow and respect for the deceased.

Resolved, That a copy of these resolutions be transmitted to the family of the deceased, and to the Freemasons' Monthly Magazine, in Boston, and to the papers printed in Franklin and Chittenden Counties.

By order of the W. Master and Brethren.

SETH R. DAY, *Secretary.*

AT a regular meeting of Champlain Chapter, No. 1, holden at St. Albans, Vt., on the third Tuesday of July, A. D. 1857, the following resolutions were unanimously adopted :—

Resolved, That the members of Champlain Chapter, No. 1, have heard with regret of the decease of Companion the Hon. AUGUSTUS YOUNG, of St. Albans, formerly a member of Congress, and recently the State Naturalist of Vermont, and for many years distinguished in several high and important civil offices to which he had been elevated by the votes of his fellow-citizens.

Resolved, That we honor him for his many virtues and his untiring devotion to the principles and success of the Masonic Fraternity, which, through good and evil report, he practised and maintained from his early manhood.

Resolved, That this Chapter mourns for the loss of one of its most beloved and valued members and in token of our remembrance and regard will shroud its jewels in mourning for the space of six months.

Resolved, That a copy of these resolutions be entered upon the records of this Chapter, and a copy thereof be transmitted to the family of the deceased, and to Brother Moore's Monthly Magazine, Boston.

A true extract from the Records.

Attest, WM. BRIDGES, *Secretary.*

Burlington Encampment, in Session, June 18, *A. D.*, 1857.

WHEREAS, We have this moment received the painful intelligence of the decease of our worthy Companion, Sir Knight Hon. Augustus Young, of St. Albans, a Bro. endeared to us by a long and pleasant acquaintance ; a man who was beloved and venerated by all who had the pleasure of his acquaintance,—therefore,

Resolved, That the members of this Encampment heartily sympathize with his widow and family in their bereavement, and also with his neighbors and friends, for their loss of a worthy and pleasant companion and friend, whose place in society can not be easily supplied.

Resolved, That the Masonic Fraternity have lost a Brother who was an ornament to the institution, an ardent and unflinching champion of the Order, and a faithful follower of its precepts.

Resolved, That our Recorder deliver to Mr. Young's widow and family a copy of these proceedings.

A true transcript from the minutes.

JOHN B. HOLLENBECK, *Recorder.*

MASONIC CHIT CHAT.

THE ORDER IN BUENOS AYRES.—A correspondent at Buenos Ayres, S. A., under date July 10th, writes as follows:—

"We celebrated St. John's Day very pleasantly and satisfactorily. The English Lodge (Excelsior No. 900) gave a magnificent entertainment, after the Installation of officers for the ensuing year, which ceremony of installation was very imposing and perfectly well executed. I fancy the 'natives' learnt something; *their* ritual being French, and somewhat peculiar, as I suppose you know. The officers of the three native Lodges dined with us, making the number at the table sixtytwo. A more brotherly and convivial party never met. Bro. Wm. C. Thompson, of the firm of Messrs. J. C. T. & Co. is the new W. Master—Bro. Ford, the English Episcopal clergyman, retiring."

SUPREME COUNCIL 33d.—In the brief abstract of the proceedings of this body, given in our last number, one or two omissions occurred in the names of the Candidates received and advanced. The following is a correct list of all who were admitted to the 32d degree and created S. P. R. S.:—Charles A. Davis, M. D., Chelsea; Jesse P. Pattee, W. Cambridge; Andrew Lanergan, Clement A. Walker, M. D., Benj. Dean, Chas. Robbins, and F. C. Raymond, Boston; Jona. Spalding and Wm. S. Gardner, Lowell; Charles P. Anderson, Francis Blackburne, and A. E. Stocker, M. D., Philadelphia.

Old Members.—The old members of the fraternity are fast passing away,—one by one they are dropping off, and leaving the control of the affairs of Masonry in the hands of younger men. We look around, and see but few of those venerable forms who link us with a former age, whose wisdom and counsel have been our guide, and whose influence has ever been a check upon us in our inexperience and presumption.—*Com. G. L. of Md.*

☞The three senses of *hearing*, *seeing*, and *feeling*, are the chief sources of Masonic knowledge.—*Dr. Oliver.*

New Volume.—Our Brethren will see by the present number that a *new* volume of this Magazine will be commenced on the first of next month, thus affording any Brother who is not now a subscriber, a favorable opportunity to become so.

☞The Ill. Bro. John A. D. Cox has been appointed to the office of Grand Secretary Gen. of the Supreme Council 33d, for England and Wales, the office having become vacant by the appointment of Ill. Bro. Chas. J. Vinge to the office of Grand Treasurer Gen. H. E. We are gratified to learn that this Body is in a most healthy and prosperous condition. At a session on the 14th July last, the Brethren were honored by the presence of the Ill. Bro. Michael Furnell 33d, Prov. G. Master for North Munster, Ireland. He said "he had travelled 700 miles for the purpose of attending, and never had he spent hours with greater satisfaction, or better advantage to Masonry."

Never lend an ear to those who insidiously endeavor to dissuade you from your duty, but rather reprove them. I have known a good Lodge, numbering fifty members, entirely destroyed by the admission of a single mischief-making candidate. In three years he had succeeded in fomenting so many disputes, and creating so much dissatisfaction, that its oldest and best members gradually dropped off in disgust, until the numbers were so much reduced that a Lodge could not be opened.—*Dr. Oliver.*

When in the Lodge, keep an eye upon contentious Brethren. Truth is as little an object with such a one as brotherly love. He will wrangle against truth as freely as against error; and whether defeated or victorious, he will still argue and quarrel, question and dispute, until he has banished every right-minded Brother from the Lodge.—*Ib.*

Erratum.—On page 324—3d line from the bottom—the sentence, "nothing is alien to us"—should read, "nothing *that relates to man* is alien to us."